

The Truth of  
our Times:  
Revealed out of one  
Mans *Experience*, by  
way of Essay.

Written by Henry  
Peacham.

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To my Honoured  
and much Respected  
Friend, Mr. Henry Barn-  
well of Turrington in  
Marshland neere to  
Kings-Lynne in  
the County of  
Northfolk.

Sir,

♦♦♦♦ Hen I had finished this  
♦ W ♦ little peece, and be-  
♦♦♦♦ thought my selfe to  
whom I should present the  
Dedication: I often (as Pliny  
adviseeth Authors to do) con-  
sidered the Title, which was  
Experience: now least the

A 3

Porch

The Epistle Dedicatory.

Porch or fore-Front might  
not bee suteable to the whole  
Fabricke, I begin with the  
Experience I formerly have  
had of your Friendly respect  
of me, ever since our first ac-  
quaintance at Lynne, which  
you have continued by many  
yeares, even to our late, and  
last meeting in London.

The consideration whereof  
hath moued me to be publicly  
thankfull, (for I ever hated  
ingratitude) and desirous at  
so farre a distance, not to bee  
forgotten so long as you shall  
have this little Booke (the  
pledge of my affection) bying  
by you. Little it is indeede,  
but of little Bookes let mee say  
as Virgil sayd of little Bees:

In

The Epistle Dedicatory.

*Ingentes animos in parvo  
corpore versant.*

*Whatsoever it is, accept (I  
pray you) whocan both judge  
and understand, and I am  
sure will take in good part,  
whatsoever shall proceed  
from the Pen of him,  
who truely and  
affectionatly*

*Wit bee ever ready  
to do you any friend-  
ly service.*

**Henry Peacham.**

A 4 To



## To the Reader.

**I**T fareth with mee  
now (honest Reader)  
as with a Travailer  
in Winter, who having foo-  
lishly ventured over some  
dangerous River or Passage  
quite frozen with Iyce,  
stands on the other side poin-  
ting with his Finger, and  
shewing his following friends  
where it Crack'd. In the  
same manner I have ventu-  
red before, tried the coldnes  
of these Frozen and hard  
times, together with the  
slippery



## The Epistle Dedicatory.

slippery waies of this deceite-  
full and trustles world; stan-  
ding (I hope) now at the last  
safe on this other side, I shewe  
those, that are to follow mee,  
where the danger is. I have  
seene and knowne much, as  
well in England, as some  
where else abroad, and have  
had much acquaintance (and  
which hath beene my Happi-  
nesse, if it bee an happinesse)  
with the most famous men of  
our time in all excellent pro-  
fessions, whence I am not al-  
together ignorant in the no-  
ble Sciences, aswel, the The-  
orique as Practique, but to  
say the truth, I have ever  
found multiplicity of Know-  
ledge in many things to hav.

A s beee

---

To the Reader.

---

beene rather an hinderance,  
then ever any Way-tending  
to advancement. Having  
hereby found much imploy-  
ment to no purpose ; but as  
we see a Carriers horse when  
hee is heavily loaden hath  
Bels hung about his necke, to  
give him some content on the  
way , and to allay the paine  
of his burthen : So have I ta-  
ken paines and deserved well  
at the hands of many of good  
ranke , yet got I never any  
thing hereby save the Horse-  
bels of Praise, Thankes, and  
fruitlesse promises, which  
(like the Carriers) they can  
put on and take off at their  
pleasure. *Vix vivitur gra-  
tis*, saith Plautus. The Pea-  
cocke

---

To the Reader.

---

cocke, as Mantuan hath it,  
was admired for his Plumes,  
which every beholder would  
be ready to snatch off, but in  
the mean time there was none  
of them all would give him  
so much as a graine, to fill his  
belly. In a word, the maine  
and most materiall of my ob-  
servations, and which the  
neerest concerned my selfe,  
(Reader) I present thee with-  
all, the lesse will fall in of  
themselves, and are obvious:  
but fearing thou shouldst give  
me such a jeere as Diogenes  
did unto those of Mindum, I  
make my Gate but little, least  
the whole Citty should runne  
out; thus leaving what I  
have known by mine owne ex-  
perience

To the Reader.

perience to bee certaine unto  
thy friendly Censure, I rest,  
thine

H.P.



Imprimatur Tho. Weekes.  
R. P. Episc. Londi. Cappel.  
Domest.







The Truth of  
our Times revealed  
out of one Mans  
experience, by way  
of Essay.

*Of Gods Providence.*

**I** Will begin my  
first Observati-  
on (which from  
a childe I have  
busily considered) with  
contemplation of Gods  
providence, which is never

B

wan-

---

To the Reader.

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on (which from  
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the contemplation of Gods  
*Providence*, which is never

B

wan-

wanting to the protection  
of them, and their posterity,  
who in singlenesse of  
heart have sought, and sincerely  
served him all their  
lives; averring with *David*,  
*Psa. 37. 25* that *I never saw the righteous forsaken, nor his seed begging their bread.*

When on the contrary,  
Oppressors, Atheists, cruell  
men, idle and lewd livers  
*Gen. 49. 4.* have with the curse of *Ruben*,  
beene as water spilt upon  
the ground: they have  
either sunke into the earth,  
or ran without consistence,  
every one his severall way  
so farre, that their place of  
*Birth* or *Being* in a second  
or third generation hath  
beene



beene quite lost, and utterly forgotten: *I have seene* Ps. 37. 35. *the ungodly flourish, &c.*

I never know any sacrilegious Vultur digest that which hee snatched from the Altar; or any demolisher of Churches, or such as had converted them to prophane uses; as turning them into Stables, Sheep-coats, (after the depopulation of the whole Town) thrive in their estates: and many of them have I knowne to have come to infamous and desperate ends, yea, being their owne executioners.

I have againe observed the especiall providence

and Goodnesse of God extended toward the meanest & poorest, whom the world hath contemned: as a poore man in the country, who by his onely hand-labour earning a groat or six pence by the day, to have brought up a charge of fixe or seven Children: who (poore things) get seldome their bellies full of bread, and their drinke is many times (as I have seene it) but a roasted Crab, crush'd into a dish of faire water; and for the greatest part of the yeere goe bare-footed, and bare-legged: yet commonly, like *Daniel* with his pulse, are they as fresh-coloured,

coloured, healthy, cheerefull,  
as free from diseases as the  
best mens children in the  
Country, who usually are  
pampred, & cram'd with  
the greatest dainties that  
may be gotten, many times  
till their bellies are ready to  
burst : And though the Pa-  
rishes where they are born,  
commonly account of them  
no better than beggers  
brats, not worth the loo-  
king after ; and caring not  
how soone they were rid  
of them to avoyde charge,  
yet by the blessing of God,  
attayning ( as many of  
them have done ) to the  
most eminent places of dig-  
nity, as well in Church as

Cōmon-wealth, they have obliged their native places to them, by erecting Schools, Hospitalls, Alms-houses, and doing other charitable workes, which of it selfe the whole Parish had never been able to have performed.

I might fill a whole Volume, if I should reckon up all such great and eminent personages the Cottage hath afforded, as principall pillars to the support of our Common-wealth; or tell you what magnificent workes have beene done by Bishops, Lord Majors, and Citizens of *London*, whose Parents have beene  
extreame



extreame poore and obscure; and which is more, not a sonne, but sonnes of one poore man have participated and shired in honorable advancement.

*Chicheley*, a very poore man of *Higham Ferrers* in *Northamptonshire*, about the time of *Henry 5.* had two sonnes, the one *Arch-Bishop of Canterbury*, (the founder of *All-soules* in *Oxford*) and the other *Lord Major of London* both at one time. *Patten of Wainfleet* in *Lincolnshire*, a man of meane estate, had also two sonnes, the one was *William de Wainfleet*, *Bishop of Winchester*, and Foun-

B. 4. der

der of that magnificent Colledge *Magdalens* in *Oxford*, (besides a Schoole at *Wainflet*, where he was borne) and the other was Deane of *Chichester*; which brothers, one in the habite of a Bishop, the other of a Deane, support the pillow under their Fathers head upon his Monument in *Wainflet All-hallows Church*, who lyeth cut out in Alabaſter in a ſide-coate, a great pouch, and a dudgeon-dagger at his Girdle. I could instance many others even of our owne times, whose meane beginnings no whit can derogate from their esteeme  
and

worthinesse, but I had rather looke backward, and farther off.

I have also with great comfort observed the mercifull goodnesse of God in providing for fatherlesse & motherlesse children, who being left in trust with some hard hearted Executor, or sometime to the miserable mercy of some poore Parish to be maintained, God miraculously hath taken them into his protection, by kindling *Love* and *Pitie* in the hearts of those who are his, to receive and take them in; they keeping the true Fast which God commandeth in *Esay*: *Esay 58.7.*

B 5

And



And how in time with their growth, hee guides them with his Grace, to live honestly, and uprightly, which were else impossible for these young and tender soules to doe; especially in populous Citties, and publicke places, whither they are constrained at fourteene or fiteene yeeres of age to come up with a silly Countrey-carrier, and some small summe of money (the benevolence of friends) to beare their charges, to seeke services and meanes of living; where they know no body, neither are they knowne of any; being left



as poore chickens having  
 lost their Mother Hen, and  
 defender, unable to pro-  
 tect themselves, to the mer-  
 ciless mercy of a most  
 cruell and pittilesse Age :  
 wherein besides they are in  
 danger, through want and  
 necessity to be seduced to  
 lewd and ill courses, and  
 as the Wise man saith, *To* Wisd. 1. 1.  
*seeke death in the error of*  
*their lives.* Neither hath  
 poverty any thing more  
 unhappy in it, than perver-  
 ting good natures, and  
 drawing them into vitious  
 courses, as a Poet justly  
 complaineth : *O mala pau-*  
*pertas, vitij scelerisque mini-* Mantuan.  
*stra.*

Hence

Hence let all Parents, while they are living, bee seriously carefull to the utmost of their powers, to provide somthing to maintain their poore children in their livelihood after their Deaths : if they cannot, to give them that education and knowledge, (in some Art or other) seasoned with the feare of God, that they may bee able to encounter the manifold miseries of this wretched world, and withstand all lewd temptations & allurements unto vice.

And being able in an honest calling to subsist of themselves, blesse God  
for

for his care and goodnesse  
toward them, and say with  
the Psalmist, *When my Fa-  
ther and Mother forsooke me,  
thou oh Lord tookest me up:*  
which freely I confesse, I  
may say my selfe, being  
left young to the wide  
world to seek my fortune,  
and acknowledge the *pro-  
vidence* of Almighty God  
to have attended me both  
at home, and abroad in  
other Countries, for which  
I had rather bee silently  
thankfull, than to pro-  
claime the particularities;  
(which to some may seeme  
to bee fabulous and incre-  
dible) and for any thing  
I know, I and mine  
must

\* Earle of  
Gorke.

must say yet, (though in a  
farre different condition)  
with that Noble and great  
\* Earle of Ireland, Gods  
*Providence is our inheri-  
tance.*

*Of Schooles and Masters.*

There is no profession  
more necessary to the  
erecting the frame of a fa-  
mous Common-wealth,  
than that of *Schoole-ma-  
sters*, yet none in more  
dis-esteeme among the  
common vulgar, yea, and  
illiterate great ones: I  
know not the reason of  
this, except that the grea-  
ter part of the multitude  
being



being ignorant, they are  
desirous that their children  
should be so likewise: But  
I rather beleeve that which  
I have found true, *Reward  
to be out of reach*, and li-  
vings now a dayes to bee  
like Lotteries; some prin-  
cipall prizes, as guilt Ba-  
sons and Ewers; some of a  
middle ranke, as Fruite-  
dishes and Candlesticks;  
some of the least value, as  
Spoones and Sawcers: yet  
one of these least many  
times costs him more than  
it is worth, in expence of  
many yeeres in the Vniver-  
sity, his labour in search  
and making of friends, his  
money (*hardly gotten*)  
largely

largely expended, and (as in a Lottery) all this getteth nothing.

Some few prime schooles in *England*, serve as a foyle for the rest; I meane *Westminster*, *Winchester*, *Eaton*, *Paules*, with some few others, which at this day (as all others in generall) have lost of their former greatnesse and esteeme, not because there are not learned and able Masters, (there being now as sufficient as ever) and sound Grammarians among the Schollers, but because men have found shorter cuts in the way of preferment for their children.

Neither

Neither doe our Nobility and Gentry so much affect the study of good Letters as in former times, loving better the *Active* than the *Contemplative* part of Knowledge, which in times of the Monasteries was more esteemed and doated on than now: when Kings and Princes were so devoted to the services of God, that they consecrated their Sonnes, Nephews, and other Kinsmen to the Church; some of whom have become Cardinals, as *Beaufort*, and *Poole*, whose Mother was a *Plantagenet*; I also omit many Bishops and Clergy-men, who

who for the singular estimation of their sincerity, truth, and learning, have beene made by the Prince his Treasurers, Chancellors, Masters of the Rolles, and preferred to other the like honourable places of trust and credit. And why may we not expect a re-advancement of Learning *Carolinis hisce temporibus*, wherein so many works of *Piety* have beene undertaken, and the worthiest advanced?

Lewes the eleventh King of *France*, would say that his sonne should learne no more *Latine*, than *Qui nescit dissimulare, nescit regnare*.

Of



Of which opinion are many of our times, which is the reason, that after *Tra-vaile* they come home as wise as they went, and hold their tongues, where wise, and learned men are in discourse; and are left like wrecks in the open Sea of the World, without man, Mast, or Rudder to direct them in a right and orderly course. Now where *Knowledge* is undervalued, what reward can a Master expect? Teaching being one of the most laborious callings in the World, and the *Schoole* well termed *Pistrinum Padagogicum*. Hence the most Masters making  
Teaching

Teaching a shift but for a time, till a better fortune falleth, and to say truth, *In Grammatica senescere miserrimum.* A Master of a Free Schoole is more absolute; to teach in private houses, is subject to many inconveniences; the Master becometh more servile than their servants, who observe him to an inch, (and as commonly they are pick-thanks) and lay all the blame of their young masters unlucky behaviour upon his Master: if hee falls in climbing a Dawes nest, his Master is in fault; if hee bee asked a question at the Table by a stranger,

stranger, and is dumbe, his Mother swells, and tells his Master, hee loseth his time, and doth no good, though hee taketh all the paines with him that possibly hee can.

But imagine there is a good correspondency held on all sides; hee pleaseth the Parents as wel in paines taking, as using the children mildly and gently, they againe love their Master: let him expect no future preferment, but onely (for the present) his bare stipend: But some may tell him, his Master hath many Benefices in his gift; but beleeve me, not any that ever

ever he shall be better : but why not, since he will bestow them *gratis*? yes, in the *Adjective*, (but not in the *Adverbe*) to them that will give most ; sometimes if hee happens to marry a Chamber-mayd of the house, he may fare the better ; neither much, *Computatis computandis*, for his wife ( for charge ) may stand him in as much as a small living may be worth ; or if hee bee a neighbours childe , and his father, or some friend for him will lay downe a matter of seven or eight score pounds to a second or third man. For Simoniacall Patroness  
are



but are like pick-pockets in a throng, they will not have the purse and money found about them; they presently turne it off to another of their consorts not farre off, who, to avoyd the danger of the Law, hath taken in lease his Advouzons; so hereby both the King, Bishop of the Diocesse, or the Vniversities are cheated of their right in the next presentation. But perhaps his Schollers, when they come to be men, and of themselves, will not be forgetfull of him: let me tell him, hee must get him a paire of leaden shooes, if he meanes to attend upon so long and tedious

tedious hopes; and withall  
remember that old mon-  
kish Verse, wherein the  
Reason is much better than  
the Rime:

*Servitium pueri, mulierum,  
& Black-monachorum,  
Est, & erit semper, small  
thanks in fine laborum.*

Indeed in the Univer-  
sities many young Noble-  
men, and ingenuous learned  
Gentlemen have beene ve-  
ry gratefull afterward to  
their Tutors and Teachers,  
and have prooved the one-  
ly raisers of their fortunes;  
neither is here any long  
expectation, they being of  
yccres

yeeres of judgement to discern a benefit, which commonly they requite ere it be out-worne & forgotten. So that I conclude, it is most fitting that good Schoolemasters should bee as well in publick Citties & Townes, as private Gentlemens houses; but more fitting they should bee better dealt withal then commonly they are in most places: besides, it were greatly to be wished, that those who tooke that profession upon them, and found themselves able to endure it, should follow none other calling so long as they lived, and (as in other Countries ) to be

C

be maintained by the public with large and sufficient stipends; so themselves would not bee unprovided in their age, and their scholars not bee turned over to seeke every yeere new masters; than which nothing can hurt or more hinder proficiency in *Learning*. For my part, I have done with that profession, having evermore found the world unthankfull, how industrious soever I have beene.

*Of making and publishing  
Bookes.*

**S**alomon saith, *There is no  
end of making Bookes and  
Bookes*



*Books* many times are made to no end, since according to that, *Nihil dictum quod non prius*: For writers now adaies (like Cookes) dresse but the same meate after another manner, which in substance is but one and the same. All the Libraries of the world have beene ransack'd and toss'd over and over, and whatsoever hath borne the stampe of Antiquity, now vindicated from dust and moaths, and brought to see the light of the *Hebren, Arabick, Greek, and Latine*; having broken through the mid-night and mists of many barbarous Ages, have now regained  
C 2 their

their proper lustre and purity.

Neither are the bare making of bookes now adayes sufficient, but new Authors are made and brought to speake and determine controversies, not onely in Divinity, but in other Sciences; and like painted wooden Cannons (against the walls of a weak towne) doe terrifie for a while, but the stratagem is quickly discovered: and many ancient Authours that are made to speake more than they would if they were living, if *Manutius* hath spoken the truth; but this by the way: I would know whether out  
of

nd pu. of a superlative singularity,  
e ma- or like the Griffons in *Bac-*  
dayes *tria*) they envy the world  
thors should partake, and bee sha-  
ht to rers of that gold which  
con- they have digged for. Ma-  
n Di- ny famous and great Schol-  
cien- lers love not to bee scene in  
ood- Print, (except a necessity by  
the command of superiors) be  
doe layd upon them) being as  
the they suppose, able to doe  
fco- as much with their tongues;  
ent there being already such a  
e to masse of bookes in the  
hey world, ( which hath swal-  
if lowed more than it can di-  
the gest) it were a folly to bur-  
y: den it with more; especi-  
out ally there being not the  
of third Reader to the for-  
C 3 tieth

tieth booke, and the better part of these vaine, uselesse, yea, sometimes impious; of what sort are those of *Casa*, Bishop of *Beneventum*, *Arctine*, *Machiavel*, and many other; so that among the learned and wise it is a great question, whether *Printing* hath done more hurt or good in the World. Certaine it is, wee have knowledge now almost at the height, according to the Prophet *Daniel*, of these last times: *Scientia multiplicabitur*; but practice of Piety, Charity, and Devotion at the lowest, as *St. Paul* foretold of the same times.

But



But say, thou being a generall Scholler, a Traveller, an excellent Artift in one kind or other, and desirest (not out of a vaine glory *Digito menstrarier hic est*) but of a good minde of profitting, and doing good to others, to make the World partaker of thy *Knowledge* if thou bee'st a Scholler; or thy *Observations*, being a Traveller; or thy *Experience* or *Invention*, being an Artift; having spent many yeeres, much money, and a great part of thy life, hoping by thy labours and honest deserving to get a respect in the world, or by thy Dedic-

C 4. tion

tion the favour and support of some great personage for thy preferment, or a good round summe of a Stationer for thy Coppy, and it must be a choice and rare one too; (which hee for his owne gaine will look so) it will hardly by a tenth part countervaille thy labour and charge. For the respect of the world is nothing; nay, thou shalt finde it altogether ingrate, and thy Reader readier to requite thee with a jeere, or a scorne, than a good word to give thee thy due; and perhaps out of envy, because thou knowest more and art learneded than hee:

hee: and though thou hast  
a generall applause, thou  
shalt bee but a nine daies  
wonder.

But then you may say,  
the Dedication will bee  
worth a great matter, ei-  
ther in present reward of  
money, or preferment by  
your Patrones Letter, or  
other meanes. And for  
this purpose you prefixe a  
learned and as Panegyri-  
call Epistle as you can, and  
bestow great cost of the  
binding of your booke;  
gilding and stringing of  
it in the best and finest  
manner: Let me tell thee,  
whosoever thou art, *it*

C. 5

(now

now adaies (such are these times) thou gettest but as much as will pay for the binding and strings, thou art well enough, the rest thou shalt have in promises of great matters; perhaps you shall be willed to come another time, but one occasion or other will so fall out, that come never so often, you loose but your labour; your great Patrone is not stirring, he is abroad at Dinner, he is busie with such a Lord; to bee short, you and your labour are forgotten: some of his Pages in the meane time having made himselfe of your Booke.

*See*



See now learned Authors, and you Moderne Poets, what end your laboured lines tend unto, and what you gaine by your neate and eloquent Epistles, wherewith many times you gild sencelesse Statues, that will teach you (as they did *Diogenes*) patience when they are sought and sued unto.

*Aretine*, I remember, giueth a Reason why Poets have not that esteeme, and fall short of the munificence of Kings and Princes which formerly they did partake of. Poets (sayth he) now adayes are not rewarded for their Verses, because

because their Patrones in their conscience find themselves not guilty of any desert or merit, why they should bee extolled by them. Againe, an ingenuous and a free spirit cannot *Dorer les oreilles d'Asne*, as the French man sayes, doe honour to the undeserving; there are many that befoole themselves this way. Therefore let the booke you dedicate, sort with his judgement and understanding to whom it is presented, as neare as may be, you having formerly knowne him. I had rather present any worke of mine to a private Patron, with whom

whom I might conferre of the subject, heare his judgment, and speak mine freely : besides, books are evermore best taken of such, and you bee esteemed lesse ambitious. There be some so highly upborn by the bladders of their honour and greatnesse, that they receive your gift but as an homage or a tribute due to their transcendency.

Leaving those farther off, let us looke a little backe to the Authors and Poets of late time, and consider how they have thrived by their workes and Dedications. The famous *Spenser* did never get any preferment.



ferment in his life, save toward his latter end hee became a Clerk of the Councell in *Ireland*; and dying in *England*, hee dyed but poore. When he lay sick, the Noble, and patterne of true Honour, *Robert*, Earle of *Essex*, sent him twenty pound, either to relieve or bury him. *Iosuah Silvester* admired for his Translation of *Bartas*, dyed at *Middleborough*, a Factor for our English Merchants, having had very little or no reward at all, either for his paines or Dedication: And honest *Mr. Michael Drayton* had about some five pound lying by him at his death, which

was



was *Satis viatici ad caelum*,  
as *William Warham*, Bilhop  
of *Canterbury*, answered his  
Steward, (when lying up-  
on his death-bed, he had as-  
ked him how much money  
hee had in the house, hee  
told his Grace Thirty  
pounds.) I have (I confesse)  
published things of mine  
owne heretofore, but I  
never gained one halfe-  
penny by any Dedication  
that ever I made, save *splen-*  
*dida promissa*; (and as *Plu-*  
*tarch* saith) *Byssina verba*:  
Neither cared I much, for  
what I did, was to please  
my selfe onely. So that I  
would wish no friend of  
mine in these daies to make  
further

further use of English Poë-  
sie than in *Epitaphs*, *Em-  
blemes*, or *Encomiasticks*  
for Friends : Yet it his  
veine bee for *Latine*, not  
to reſtraine himſelfe here-  
in ; for hereby he ſhall doe  
honour to our Nation, and  
become a *man*, though not  
of *Mars*, yet of *Martes*,  
getting himſelfe heereby  
the name and reputation of  
a Scholler. As all other Ex-  
cellency, ſo *Latine Poëſie* is  
valued at an higher rate a-  
broad, than with us in *Eng-  
land*, (albeit our wits are  
nothing inferior to theirs)  
and more bountifully in all  
places rewarded.

*Sint Mæcenates, non deerunt  
Flacce Marones.*

*Amongst us let Mæcenases  
but be,  
And (Flaccus) Virgils thou  
now shalt see.*

I confesse I have spent too many good houres in this folly and fruitlesse exercise, having beene ever naturally addicted to those Arts and Sciences which consist of proportion and number, as *Painting, Musicke, and Poetry*, and the Mathematical Sciences: but now having shaken hands with those vanities, (being exercised in another Calling) I bid them

them (though unwillingly, and as friends doe at parting with some reluctancy) Adieu, and am with Horace his old Sencer forced to say,

———— *Feiavianis armis  
Herculis ad postem fixis latet  
abditus agro.*

### Of Liberty.

There is nothing so sweete and agreable to the nature of Man, next unto his health, as his liberty, which, according to Tullies definition hereof, is an *Arbitrium vivendi ut velis*, The choice of living as  
a man.



*a man list himselfe.* Wherefore *Paracelsus* (that glory of *Germany*, for his depth of knowledge in the nature of Minerals) to shew his true happinesse herein, when hee travelled by the way, and came to his Inne at night, the first thing hee did, he would lay his sword upon the Table, professing hee would not give the same to bee Emperour of *Germany*: it was a long broad sword, and had engraven upon the blade this:

*Alterius non sit qui suus esse potest.*

As being the Embleme of  
his

his Liberty : In the pommell (which was hollow, and to bee opened with a skrew) were all his chiefe *Quintessencies*, and spirits of Metalls and Hearbs, wherewith hee cured the most desperate Diseases, gaining hereby infinite treasure and summes of money.

And the old *Burgundians* possessing that part of *Germany* which belongeth at this time to the *Lantgrave* of *Hessen*, to expresse their hatred to bondage, and their love of Liberty, gave in their warlicke Ensigne a Cat, because no creature in the world is more impatient of bondage than it ;  
for

for put her into a cage or grate, shee never will bee quiet, but rather beate her selfe to death there, than want her liberty. Hence that Priace is called *Princeps Catorum*, and in the *Germane, Die Lantgraffe von Hesse*: Hesse as well in the high as low Dutch signifying a *Cat*; for as wee call heere *Pusse*, so they there *Hesse*: yet in *Gelderland* they call her *Pous* as we doe.

Servitude was as a curse pronounced to them who had offended God, and transgressed his Law; as *Noah* cursed *Canaan*, saying,

Gen. 9. 25 *A servant of servants shall be unto his brethren:* and we find indeed bondage to be but an effect of *vice*, as in unthrifty idle persons, and offenders of the Law, with all intemperate persons, who by their ill living fall into many long and loathsome diseases, are as it were in bonds bound to their beds, and imprisoned within their chambers, and set in the stocks by the Gout.

There is also the want of halfe a mans Liberty in Marriage; for he is not absolutely himselfe, though many beleeve, when they are going to Church upon their



their Wedding-day, they are going into the Land of Liberty: But *Salamon* telleth them, *The foole laugheth when he is going to the stocks.* For my part, I am not married; if I were, I should finde my wings clipt, and the collar too streight for my neck.

The *Low countries* having tasted the sweetnesse of their liberty, when they had shaken off the yoke of *Spaine*, gave for their Embleme a *Lyon*, who having slipt his collar, look't behind him to the same, with this *Liber Lea vincirine-seit*: An absolute man cannot be he who wanteth his liberty.

Who

Who enjoy their liberty, commonly are longer lived than others who want it; they are more able in wit and judgement, they are more usefull to the Commonwealth, when the rest are but *Umbratiles*, but shadows of men; they have done the best workes either of *wit*, or *expence*; they are the fastest & truest friends: lastly, they have beene the fairest presidents of *Piety* and *Goodnesse*.

But you tell me, every man cannot enjoy that condition, but some (yea, the most) must serve, and obey: It is true; I onely speake of the ingenuous, and

and those as may, if it please  
them, be *fabri fati sui*, shape  
out their owne fortune, yet  
rather choose a servile con-  
dition, before Liberty and  
Freedome: as if a Master of  
Arts should turne Gentle-  
man Vsher to an ordinary  
Lady; or a Lieutenant in  
the warres leave his honou-  
rable profession to become  
a Lords Porter; or like a  
foolish Vicar in *Lincolnshire*  
who would suffer his wife  
to raise him in cold winter  
mornings to make her a fire.  
Some againe are by nature  
so base and obsequious, that  
being overcome with the  
presence of those who were  
greater or braver then  
D them



themselves, they sooth him up, and foolishly applaud and admire whatsoever hee sayes; and if hee speakes in his owne opinion any thing wisely, or like a Statist, and looketh about him for applause, they reply, Your Honor or Worship is in the right, the best Counsellor the King hath, could not have spoken to better purpose, God maintaine your life, if some would be rul'd by you it would bee better for all *England*; with the like grosse and palpable flattery. And if happely he utter any thing favouring of a just, they feigne a *Sardonian* smile by way of allowance of



of his facetious conceipt.  
And indeed many there are  
so stately, & affecting great-  
nesse after so foolish a man-  
ner, that they become ridi-  
culous, in suffering men oft-  
times as good as themselves  
to stand bare before them  
three or foure houres toge-  
ther, and therefore many  
times they hold them in talk  
for the purpose, in expecting  
the title of Honor or Wor-  
ship at every word that  
is spoken, as if they were  
the Constables of the next  
Wapentake. Sometime they  
will bee bold to commaund  
you as their menial servant,  
which also you must take as  
a favour. In brieffe, I will

ever commend that gentile freedome of the French nation, who affect servility least of all other, especially that of standing bare, yea even in waiting at the table, were it before the greatest Lord in *France*, (they usually bringing up the dishes with their hats on their heads) as also in freedome of speech, whereof none save Slaves are debarred. For mine owne part I affect freedome so much, and I have found such happinesse therein, that I had rather dine even at a three peny Ordinary, where I may be free and merry, then to be a dumbe tenant for two  
houres

houres at a Lords table, preferring health and liberty, *bono corporis*, before those of Fortune, and all the wealth the greatest Vsurer hath in the world, and will ever say,

*O bona libertas pretia,  
pretiosior omni.*

---

*Of Opinion*

**O**pinion is a Monster of more heads then *Hercules* his Hydra; and if one happely be cut off, another ariseth forthwith in the roome. One day when I walking in *Breda* in *Brabant* not farre from the Market place,



place, I passed by a Gentleman or Merchants house, over whose great gates was written in letters of gold upon a blew ground, *Totus mundus regitur opinione*. I stood still, and pondering upon it, I found windy and weighty, to concerne the whole world, and every one in particular, and my selfe especially at that time, since I thought it to bee the best that I had seene, which perhaps another would have disliked.

And I have often wondered why the ancient Pagans in their deifying so many, passed by *Opinion*, bearing a far greater sway then dogs,  
onions



onions and leeks in Egypt,  
*Cui nomen crescebat in her-  
tis.* Yet it is no great  
wonder, since deifying was  
wont to be done with a ge-  
nerall consent, Opinion was  
never to expect it, every  
man where she reignes be-  
ing of a severall minde. It  
was but Opinion that cau-  
sed Count *Martinge* of  
*Italy*, of a noble house, and  
of an exceeding great estate  
to marrie a common Laun-  
dresse; whereupon within  
two or three dayes follow-  
ing, *Pasquin* in *Rome* had a  
foule shirt put upon his back  
and underneath this in Ita-  
lian,

*Perche Pasquino, &c.*

D. 4.

*Pasquin.*

*Pasquin* how haps it thou  
hast a foule shirt on upon a  
Sunday morning?

*Risposta.*

Because my Launderesse  
is made a Countesse.

It is but Opinion that  
makes all the marriages in  
the world; for there is no  
beauty, favour, or comple-  
xion, but is loved and liked  
of by one or other, Nature  
so providing, that none  
might be lost for having.

It is but Opinion that great  
Ladies many times marry  
their grooms, refusing great  
men, and of great meanes.

It is but Opinion that one  
goes to *Rome*, another to  
*New England*, and a third to  
*Amster.*

*Amsterdam.* It is also but Opinion that a proud coxcombe in the fashion, wearing Taffata, and an ill favoured locke on his shoulder, thinkes all that weare cloth, and are out of fashion, to be clownes, base, and unworthie his acquaintance.

So that Opinion is the Compasse the foole onely faileth by in the vast Ocean of Ignorance : for hereby vices are taken for virtues, and so the contrary ; and all the errors that men commit in their whole lives, is for want of the line and levell of an even and true judgement, and it is the very rock whereat many, yea the most

D s                      make



make shipwracke of their credits, estates, and lives.

That Embleme was a pretty one, which was an old woman who having gathered up into her apron many dead mens skulls, which shee found scattered upon the ground, with an intent to lay them up in a charnell house, but her apron slipping upon a hill where she stood, some ran one way, and some another; which the old woman seeing, Nay (quoth shee) goe your waies, for thus ye differed in your opinion when ye had life, every one taking his severall way as he fancied. There is no Writer,  
none



none of publique or private employment in the common wealth, but passeth in danger by the denne of this one-eyed *Polyphemus*. And while I write, by how many opinions am I censured: one saying one thing, and another another; but I am not so unhappy as to feare or care for them; I hold on a direct course, and will never strike saile to *Rovers*.

---

*Of following the  
Fashion.*

**E**cclesiasticus saith, that by  
gate, laughter, and appa-  
rell, a man is knowne what he

*is.*

is. Truly nothing more discovereth the gravity or levity of the minde then apparell. I never knew a solid or wise man to affect this popular vanity; which caused Henry the 4. of France to say usually of his Counsellors, and learned sort of his Courtiers, that they had so much within them, that they never cared to be regarded from feathers and gold lace: and himselfe would commonly goe as plaine as an ordinary Gentleman or Citizen, onely in blacke, sometime in a suit no better then buckram. The Emperour Charles the 5. seldome or never ware any gold or silver

silver about him, save his Order of the *Fleece*. And the plainnesse of our English Kings in former times hath beene very remarkable. King *Henry* the 8. was the first that ever ware a band about his neck, and that very plaine, without lace, and about an inch or two in depth. Wee may see how the case is altered, hee is not a Gentleman, nor in the fashion, whose band of *Italian* cut-work now standeth him not at the least in three or foure pounds. Yea a Semster in *Holborne* told mee that there are of threescore pound price a piece; and shoo-tyes, that goe under the

the name of Roses, from thirty shillings to three, foure, and five pounds the paire. Yea a Gallant of the time not long since, payd thirty pound for a paire. I would have had him by him selfe to have eaten that dish of buttered Egges prepared with Muske and Ambergreece, which cost thirty and five pounds, and when his belly had beene full, to have laid him to sleep upon my Lady N. bed, whose furniture cost her Ladiship five hundred and threescore pounds.

I never knew any wholly affected to follow fashions, to have beene any way usefull



full or profitable to the common wealth, except that way *Aristotle* affirmeth the prodigall man to be, by scattering his money about to the benefit of many, Tailors, Semsters, Silkmen, &c. Neither ever knew I any man esteemed the better or the wiser for his braverie, but among simple people. Now this thing we call the *Fashion*, so much hunted and pursued after (like a thiefe with an Hue and Cry) that our Taylors dog it into *France* even to the very doore. It reignes commonly like an Epidemicall disease, first infecting the Court, then the City, after

after the Country; from the *Comtesse* to the *Chambriere*, who rather than shee will want her curled lockes, will turne them up with a hot paire of tongs, in stead of the irons. The *Fashion* (like an higher Orbe) hath the revolution commonly every hundred yeare, when the same comes into request againe; which I saw once in *Antwerpe* handfomly described by an hee and shee foole, turning a wheele about, with hats, hose, and doublets in the fashion, fastned round about it, which when they were below, began to mount up againe, as we see them. For example, in

in the time of King *Henry* the 7. the slashed doublets now used were in request, only the coats of the Kings Guard keepe the same form they did, since they were first given them by the said King, who was the first king of *England* that had a guard about his person, and that by the advice of Sir *William Stanley*, who was shortly after beheaded for treason, albeit he set the Crowne (found throwne in a hawthorne bush) upon the kings head in the field. After that the Flemish fashion in the time of King *Henry* the 8. came in request, of strait doublets, huge breches let out



out with puffes, and codpieces. In *Queene Maries* time the *Spanish* was much in use. In *Queene Elizabeths* time were the great bellied doublets, wide sawcy sleeves, that would be in every dish before their master, and buttons as big as *Tablemen*, or the lesser sort of *Sandwich* Turnips; with huge ruffes that stood like *Cart* wheelles about their neckes, and round breeches not much unlike *Saint Omers* onions, whereto the long stocking without garters was joyned, which then was the *Earle of Leicesters* fashion, and theirs who had the handsomest legges. The  
women



women wore strait bodyed gowns, with narrow sleeves drawne out with Lawne or fine Cambricke in puffle, with high bolstered wings, little ruffles edged with gold or blacke filke; and maides wore cawles of gold, now quite out of use. Chaines of gold were then of Lords, Knights, and Gentlemen commonly worn, but a chaine of Gold now (to so high a rate Gold is raised) is as much as some of them are worth.

The like variety hath been in Hats, which have beene but of late yeaeres. Henry the 4. is commonly portrayed with a hood on his head,

head, such as the Liveries of the City weare on their shoulders. *Henry* the 6. the 7. and 8. wore onely Caps. King *Philip* in *England* wore commonly a soynwhat high velvet Cap, with a white feather. After came in hats of a'l fashions, some with crowns so high, that beholding them farre off, you would have thought you had discovered the *Tenariffe*, those close to the head like Barbers basons, with narrow brimmes, wee were at that time beholden to *Cadix* in *Spaine* for. After them came up those with square crownes, and brimmes almost as broad as a Brewers mash-

mash-fat, or a reasonable  
upper stone of a Mustard  
querne, which among my  
other Epigrammes gave me  
occasion of this :

*Soranzo's broad brim'd hat  
I oft compare*

*To the vast compasse of the  
heavenly sphere :*

*His head the Earths globe,  
fixed under it,*

*Whose Center is, his won-  
drous little wit.*

No lesse variety hath bin  
in hat-bands, the Cipresse  
being now quite out of use,  
save among some few of the  
graver sort.

Wherefore the Spaniard  
and



and Dutch are much to be commended, who for some hundreds of yeares never altered their fashion, but have kept alwayes one and the same.

The *Switzers* ever since that fatall and finall overthrow which they gave to the Duke of *Burgundy* at *Nancy* in *Lorrain*, have worn their party coloured doublets, breeches, and codpieces, drawne out with huge puffs of Taffata, or Linen, and their stockings (like the knaves of our Cards) party coloured, of red and yellow or other colours. I remember at the taking in of the towne of *Roes* in *Cleveland*,  
be-



betweene *Wesel* & *Embrick*  
upon the river of *Rhine*, (I  
being there at the same  
time) when a part of the  
*Swisse* quarter, being before  
the towne, was by accident  
burned, I demanded of a  
*Swisse* Captaine the reason  
of their so much affecting  
colors above other nations:  
he told me the occasion was  
honourable, which was this:  
At what time the Duke of  
*Burgundy* received his over-  
throw, and the *Swisses* reco-  
vering their liberty, he en-  
tered the field in all the state  
and pompe hee could pos-  
sible devise, hee brought  
with him all his Plate and  
Iewels, all his Tents were  
of

of filke, of severall colours, which the battaile being ended, being torne all to pieces by the *Swisse* souldiers, of a part of one colour they made them doublets, of the rest of other colours breeches, stockings, and caps, returning home in that habit; so ever since in remembrance of that famous victory by them atchieved, and their liberty recovered, even to this day they goe still in their party-colours. Let mee not forget to tell you the occasion of this mortall warre; it was onely as *Guicciardine* tels us, but for the toll of a load of calves skins comming over a bridge,

a bridge, which toll the Duke claimed as his right, and the *Swisses* theirs. But this by the way.

I have much wondered why our *English* above other nations should so much doat upon new fashions, but more I wonder at our want of wit, that wee cannot invent them our selves, but when one is growne stale runne presently over into *France*, to seeke a new, making that noble and flourishing Kingdome the magazin of our fooleries : and for this purpose many of our Tailors lye leger there, and Ladies post over their gentlemen *Vishers*, to accoutre  
E            them



them and themselves as you see. Hence came your flashed doublets (as if the wearers were cut out to be carbonado'd upon the coales) and your halfe shirts, pickadillies (now out of request) your long breeches, narrow towards the knees, like a payre of Smiths bellowes; the spangled Garters pendant to the shoe, your perfumed perrukes or periwigs, to shew us that lost haire may bee had againe for money; with a thousand such fooleries, unknowne to our manly forefathers.

It was a saying of that noble Romane Cato, *Cui corporis summa cura, ei virtutis maxima*



*maxima incuria*; and most true it is, since on the contrary we daily finde by experience, our greatest Scholars and Statists to offend on the contrary part, being careless, and sometime slovenly in their apparell, that many times (their thoughts being taken up with Audious and profound meditations) they forget to button or to trusse themselves, they love their old clothes better than new, they care not for curious setting their ruffe, wearing cuffes, &c.

*Erasmus in Epistolis* I remember reporteth of Sir Thomas Moore, that *à puero in vestitu semper fuit negli-*

*gentissimus* ; and I beleeve it to bee most true that God hath said by the mouth of his Prophet, *That he will visit, or send his plague among such as are clothed with strange apparell.*

---

*Of Friendship and Acquaintance.*

I Have ever found the most solid and durable friendship to have beene among equalls, equalls in age, manners, estates, and professions ; that with inferiours is subject to many inconveniences, as lavish & needlesse expending, lending, importunity

tunity of entreaty, and sometimes discredit. On the contrary, that with superiours (which I cannot properly call friendship) but raiseth or depresseth a man in valuation high or low, as they please themselves; and this friendship is but a kinde of subjection or slavery. As he is your friend, a great man inviteth you to dinner to his table, the sweetnesse of that favour and kindnes is made distastfull by the awe of his greatnesse, in his presence not to be covered, to sit downe, and to be placed where and under whom he pleaseth, to be tongue-tied all the while, though you



bee able to speake more to the purpose than himselſe and all his company; while you whiſper in a waiters ear for any thing that you want, you muſt endure to bee carved unto, many times of the firſt, worſt, or raweſt of the meat; ſometime you have a piece preferred unto you from his owne trencher, but then imagine his belly is full, or he cannot for ſome other reaſon eate it himſelſe; ſo that for true and free content you were better ſeeke your dinner with ſome honeſt companion in *Pie-corner*. Beſide, they love you ſhould have a kinde of dependency of them, that they might



might make use of you at their pleasure, if you be well qualified, rewarding you with promises & overtures of great matters of future hope, in the meane time you must live onely by countenance, & shift for your selfe. In a word, to trust to this superlative *Friendship*, is but as an earthen pot, to joyne your selfe to one of brasse, who under a colour of assisting you in the streame, will craeke your sides one way or other. And it is one thing to bee necessitous and stand in need of great ones *friendship*, and another out of your election to apply your selfe to such wherof I only speak.

E 4.

So

So that the first point of discretion in the choice of a friend, is to know whether he be *reall* or *superficiall*, whether hee aymeth at his own ends, or tendereth and is willing to advance your good. Indeed *Poverty* and *Necessity* (according to Saint *Hierome*) be touchstones for the triall of reall *Friendship*. *Ob hoc unicum* (saith he) *amanda est paupertas, ut a quibus amaris intelligas*. Yet according to *Seneca*, not the truest and the best, *Amor virtutis est morum similitudo*: the love of Virtue, and likenesse of Manners, begetteth amongst men the most solid and durable *Friendship*.

Some.

Sometimes there is a sympathy in Nature, whereby one man affecteth the *friendship* and *acquaintance* of another, whom before he never saw in his life, yea & it may be whom hee never saw at all: as a Dutchesse of *Burgundy* fell in love with a Nobleman whom she only heard two strangers commend for his person and rare qualities, walking on the other side of a River, neerer to her Court.

The common and ordinary *friendship* of the world is measured by the benefit that one man reaps by another, according to *Ovid*.



*Turpe quidem dictu sed si  
modò vera fatemur*

*Vulgus amicitias utilita-  
te probat :*

*Sed vix inveniās multis in  
millibus unum.*

*Virtutis pretio qui putat  
esse sui.*

And this *Friendship* for  
the most part lives and ex-  
pires with mens lives and  
their Fortunes, and indeed  
merits not the name of  
*friendship*. I confesse my  
selfe to have found more  
*friendship* at a strāgers hand  
whom I never in my life  
saw before, yea, and in for-  
raine parts beyond the seas,  
then



then among the most of my neereſt kindred and old acquaintance here in *England*, who have professed much towards mee in empty promises.

The ordinary *friendship* of our times is but meere acquaintance, whose utmost bound and extent is, in the Country entertainment for you and your horse a night or two; in the City, an old acquaintance meets you, and with admiration, Good Lord (saith he) are you alive yet! when he sees him, and speakes to him; then at the next Taverne gives you a pinte or a quart of wine: at the Court, you are shewne the

the King or the Queene at dinner. So that if among one hundred of your acquaintance, yea five hundred, you meet with two or three faithfull friends, think your selfe happy, such is the world in our cunning age.

You may also bee much deceived by *overweening*, taking those for friends which indeed are not; such *friendshippe* you ordinarily meet with over a cuppe of wine in a Taverne, where they will call you brother, and promise you all kindnes by giving you their hands, and the next morning (when the grosser parts of the wine are turned to melancholike dregs)

dregs), as is usuall with the Dutchmen, they looke on you like Lyons, and never were the men.

The vowes of such vanish into aire, to the often losse of your labour in visiting, soliciting, and attending them at their houses or chambers. Somerimes you shall be so injuriously dealt withall, as by beleeving their promises, you shall in hope take tedious journeyes, to *London*, the Court, and other places, and when you have done all, you shall only finde your horse tyred, your purse emptied, and your selfe in your expectation meerely abused. So I wish



with thee whosoever thou art, to have as little to doe with these transcendent great ones on the one side, as the uselesse inferiours and *vaultneants* on the other.

I have often considered with my selfe, whether a man were the better or the worse for multitude of acquaintance; I concluded generally the worse, considering the most are of no use unto us, casting into the account the expence of money, losse of time, and neglect of businesse.

The best acquaintance is with such as you may better your self by, any way, especially in knowledge by discourse.



course and conference,  
(which was the ancient  
course of learning, accor-  
ding to *Euripides*, ἀμιλία ἔτεκε  
τέχνας, *Converse* was the mo-  
ther of Arts) either with ge-  
neral Schollers, Travellers,  
such as are skilled in the  
tongues, and in mechanicall  
Arts, for by conversing  
with such you shall husband  
your time to the best, and  
take the shortest cut to  
knowledge; beside, the kee-  
ping of such company get-  
teth you the reputation of  
being understanding and  
learned as they are, though  
yet a *pupil* and a *novice* in  
their studies and professi-  
ons.

The

The best way to prelerve  
a gotten friend, is thankfully  
to acknowledge the benefit  
you have received from  
him.

To endeavour all you can  
to requite his curtesie some  
way or other.

To use him tenderly, and  
not oft, and then but in cases  
of necessity, when (as a good  
sword) you shall see what  
mettall he is made of.

To give him no occasion  
by your ill cariage or un-  
thriftinesse to thinke ill of  
you.

To goe on in an honest  
way and calling, that hee  
may thinke his courtesies  
well bestowed, and bee the  
readier

readier to assist and further you; for commonly friends accumulate one good turn upon another, especially where they have found the former to have been seasonably and profitably bestowed.

---

*Of Parents and Children.*

ALL Parents are naturally indulgent to their children, especially while they are young; yet the height of their affection, or coldnesse of love towards them, appeareth not untill they are of riper yeares, at what time they doe them  
equall



equall wrong either in giving them the reine of liberty and spending, or being over harsh, unnaturall, and hard hearted over them. I have knowne excellent spirits, and many noble wits lost and undone either way.

Some Mothers when their children are young, are so fond over them, as by no meanes they will endure them out of their sight, much lesse send them abroad to schoole, or to be nurtured by others abroad, by whom they profit more then at home. Hence it comes to passe that so many great and rich mens sonnes and heyres, when they come toward mens estate, are so simple and easie



to bee wrought upon by craftie  
knaves and cheaters. Hence  
we see them often brought up-  
on the Stage under the names  
of Sir Simple, John Daw,  
Abraham Ninny, and the  
like, their study being nothing  
else but the newest fashion,  
what Tavern to goe to dinner  
to, or stare at every post to see  
where the newest play is that  
afternoone.

I knew a great Lady that  
had onely one sonne of some  
fourteene or fifteene yeares of  
age, whom indeed shee would  
have brought up at schoole,  
but he must go when himsele  
listed, and have two men to  
carry him thither, & to bring  
him home again to dinner &  
supper;

supper; hee was once in my charge, and I remember not a bit of meat would downe with him without sawce, which must be extraordinary too, as the juice of limmons with sugar and rose water. Sometime if it were a dainty fowle, as Patrich, Gray Plover, or the like, he must have wine mixed with bread crummes, and the juice of an Orange; Pepper he could not abide, for it bit him by the tongue: his breakfast was either a candle, or a manchet spread with Almond butter. Being one day with his mother at dinner; she seemed to be overjoyed, in that her sonne fell to eating of beefe, which she protested hee never did

did before in his life, and now she verily beleev'd hee would prove a souldier; indeed hee proved very valiant after, for hee kicks his mother, and told her hee was better descended then ever shee was, so that it seemes strong meats have strange effects. In earnest this young gentleman was the only one who I ever knew to prove towardly and good, after such a motherly education. Indeed as I said hee was sometimes my scholler, and at this day is as understanding, civill, discreet, and as thrifty a Gentleman, as is in the west part of England.

Some againe in the Vniversities maintaine their sonnes



at such an height, that there  
in stead of studying the seven  
liberall Sciences, they study  
seven couple of hounds: yet I  
must needs say, they there  
grow perfect in the Spanish,  
French, and the Dutch, that  
is, Sacke, Claret, and Rhe-  
nish, while poore Schollers  
make their Exercises; and  
some of these now & then (un-  
knowne to their friends) clap  
up a match with some sennster,  
chambermaid, or tradesmans  
daughter: that newes is cari-  
ed to their fathers, how their  
sonnes have profired so well in  
the Vniuersity, that they have  
gotten more in an houre, than  
they know what to doe with all  
all their liues after.

*Hence*



Hence being men, they become unserviceable both for the Church and State, and being no Schollers, they hate learning in others: whereupon when in learned company they can say little, they break jests upon others; or which is the more generous and commendable, if it be at a Tavern and upon a spending occasion, they will numerando Symbolum officium sarcire, as Erasmus saith, make amends by paying a good part of the reckoning, and being no schollers, shew their loves to schollers.

On the other side, there are some Fathers so unnaturall and harsh towards their children,

dren, that they are not onely carelesse in giving them any education at all, but no means of maintenāce to support their livelihood, turning them off young to shift in the wide world, seeke their fortunes among strangers, and become servants to others: or if they stay at home, use them in that manner by blowes and beating or ill & uncomfortable words, withdrawing timely helpe for their preferments, that all their lives after they loath their fathers house, and the very sight of the place where they were bred and borne.

I knew a very rich and able man in Norfolke, that while he lived would allow his children

menely  
any  
mans  
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hile  
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dren

dren no meanes at all to  
live upon, (they being at  
mans estate, and very ci-  
vill and honest Gentle-  
men) save the wind-falls of  
trees in his woods, and to  
make their best by selling  
them, but no windes stir-  
ring, they were faine to  
helpe themselves by dig-  
ging the rootes loose with-  
in the earth, then covering  
them againe with turfes,  
that the least winde in a  
manner would lay them a-  
long: and these shifts doe  
mercileffe fathers put their  
children unto, who though  
by nature towardly, inge-  
nious, and no way vitious-  
ly given, are oftentimes  
F through



through poverty and want  
wrested from the bent and  
that naturall and inbred ho-  
nesty of minde, to doe  
things base and unbeseem-  
ing: whereupon *Mantuan*  
wisely complaineth of  
poverty, saying, *O mala*  
*paupertas vitij scelerisque*  
*ministra*. I have knowne  
some, whom their fathers  
having sent to the Univer-  
sities or the Innes of court,  
have left their houses and  
course of studies for want  
of maintenance, making  
money of books, bedding,  
and such as they had to  
shift else where, hence  
they have not beene able  
to keepe company with  
the



the better sort, they are undervalued all their lives after, whatsoever their good parts are, they are constrained to walke on foote, take up their lodging in base Ale-houses, bee haile fellow with every Tinker by every fire side: many times driven by necessity, they borrow of their kindred, or fathers tenants, lie at their houses: sometimes for debt, or despaire they are faine to leave the Land, and seeke meanes in forraigne countries, either by turning Souldiers or Seminaries; sometimes not going so farre they take purses about home, ending their

F 2      mile;

miserable dayes at the gallowes, where they cry out against their Parents' (Fathers especially) hardnesse, and carelesnesse of them, in neither giving them maintenance, or settling them in some course wherein they might have lived and proved honest men, and good members in the Common-wealth.

Neither must Parents have all the share in their Childrens undoing, since I know (though many are hard enough) they all would have their children to doe well, and the most are carefull enough to bring them up in all vertu-

ous

ous education: yet many times their children are refractory, and averſe to all goodneſſe out of an ill temperature of the minde by nature, and proove ſo notoriously evill, that nothing can reduce them to civility and honeſty: Such a one was *Troilo Savello* of late yeares in *Rome*, deſcended of noble and honeſt Parents, being their onely childe, and hope of their houſe, who by that time he was ſixteene yeares of age; joyning himſelfe to the *Banditi*, or out-lawd theevs and robbers, became the arrentest villaine one of them that ever *Italy* bred,



and before those yeares his mother laid him up in prison, being glad to keepe him alive there; but hee breaking out, and falling to murthering, robbing, and acting all manner of mischief, was afterward beheaded. If I mistake not, there is the story of his life translated out of Italian into English by Sir *Tobie Matthew*. I have often seene and read it over in Dutch: but this by the way.

Sometimes among Children the Parents have two hopefull, and the third voyd of all grace: sometimes all good, saving the eldest. I re-



I remember when I was a School-boy in *London*, *Tarlton* acted a third sons part, such a one as I now speake of: His father being a very rich man, and lying upon his death-bed, called his three sonnes about him, who with teares, and on their knees craved his blessing, and to the eldest sonne, said hee, you are mine heire, and my land must descend upon you, and I pray God blesse you with it: The eldest sonne replied, Father I trust in God you shall yet live to enjoy it your selfe. To the second sonne, (said he) you are a scholler, and what

profession soever you take upon you, out of my land I allow you threescore pounds a yeare towards your maintenance, and three hundred pounds to buy you books, as his brother, he weeping answer'd, I trust father you shall live to enjoy your money your selfe, I desire it not, &c. To the third, which was *Tarlton*, (who came like a rogue in a foule shirt without a band, and in a blew coat with one sleeve, his stockings out at the heeles, and his head full of straw and feathers) as for you sirrah, quoth he) you know how often I have fetch'd you  
out

out of *Newgate* and *Bridewell*, you have beene an ungracious villaine, I have nothing to bequeath to you but the gallowes and a rope: *Tarlton* weeping and fobbing upon his knees (as his brothers) said, O Father, I doe not desire it, I trust in God you shall live to enjoy it your selfe. There are many such sons of honest and carefull parents in *England* at this day.

I have also knowne many children to have proved and become honest and religious through the loathing of the parents vices and lewdnesse of behaviour;



viour; as if they have been addicted to drunkenness, the childe would never abide it; or if to swearing, their sonne was free from that vice; yea many times children have prooved their parents best advisers, and reclaimers from their vices.

I never knew any childe thrive in the world that was rebellious against father or mother, by cursing them, abusing them, scorning them, as many doe that come to preferment and high place, from a poore parentage and a meane beginning, but the **Judgement** of **God** hath fallen



fallen heavy upon them at one time or other *Solomon* saith, *The Ravens shall pick out the eyes of such in the valley*; meaning, they shall be hanged, & left for Ravens, and other foules to feede upon.

I have also knowne very Religious, and honest parents withall, of very great ability, who have had but onely one sonne in the world, heire not onely to their owne inheritance, but also to brothers, & other of the kin, to whom they have given allowance according to his owne desire, as his horse to ride on whither it pleased him, money to spend

spend among gentlemen, to stay at home, or goe whither and when hee listed: yet all this, and all the care they could take, could not keepe him at home, but like a vagabond to wander up and downe the country with common Rogues and Gipsies, till at the last he came to the gallows: I have knowne two of this humour, being the sonnes of very rich and able men, my loving friends.

From sonnes I come to daughters, of whom I have knowne many proper young gentlewomen, daughters to rich and miserable

ferable clownes, who to save their money for portions, and servants wages, keepe them at home unmarried, making drudges of them to doe all manner of worke about the house, till growing stale maides, they bestow themselves on their fathers horse-keepers, serviag-men, many times on tailors that come to worke at their houses, & so are oftentimes undone for ever.

That among these *extreames*, we may come to a *mediocrity*. Let both the *Parent* and the *Childe* listen to, and remember the short (but pithy) advice of  
St.



St. Paul in their reciprocal duty: *Children obey your Parents : Parents provoke not your Children.* I never knew a race to thrive and prosper, but where there was a firme and mutuall love of one toward the other; in the childe a true filiall, and fearefull to offend : in the father that same <sup>sovereign</sup> or naturall affection, discending and applying it selfe without bitterness, to the disposition of weake and childish age.

Likewise betweene brother and sister, and this is preserved and cherished by a moderate and wise indulgence



gence of the Parents, as  
if ought bee amisse, by  
familiar admonition, tea-  
ching, gently rebaking,  
discourfing with them, as  
(with strangers) of yeares  
and understanding, and  
growing to men and wo-  
mens estate, to supply their  
wants, keeping them neat,  
and (with the best of their  
ranke) fashionable in ap-  
parrell, which addeth spi-  
rit unto them, maketh them  
to think wel of themselves,  
and teacheth them to  
make good choyse of their  
company & acquaintance;  
lastly, it maketh them in all  
places to be respected, and  
their friends commended.

It

It is also fitting, that a father, when his sonne grows nere man, not onely to supply his corporal necessities, but also to allow him money in his purse to keepe company with his equals, and sometimes to lay out upon a good bargaine, which unexpectedly hee may meete withall, hereby he will learne to love and keepe his money, lay it out to the best advantage to keepe and maintaine his credit, he shall be knowne, and get reputation in the world, hee will become more obsequious to his Parents and friends; when those penniless (and long of

of their Parents) poore ones, are a disgrace to their Parents, the object of pittie to their friends, and a scorn to every golden asse, and their enemies, and which is most lamentable, are sometimes driven to bee beholding to these. There was a miserable slave not long since, that had kept three or fourescore load of Hay two or three years, hoping it would bee still dearer, when it was at five pounds and ten shillings the load, but presently it falling to forty and thirty shillings, went into his barne, takes a stoole to stand on, and throwing a rope over a beame,



beame, kicks downe the  
stoole, and so hangs : his  
sonne being threshing on  
the other side of the wall,  
hearing the stoole fall, runs  
in, and seeing his father  
hanging, takes his knife, and  
cuts him downe, rubs him,  
and recovers him : his son  
a weeke after comming  
for his weekes wages for  
threshing, ( for his father  
allowed him nothing but  
what hee dearely earned )  
he abated him twopence,  
which the sonne told him  
was wanting ; his father an-  
swered, the rope which  
he cut cost him so much,  
and hee should pay for it :  
the sonne departing hea-  
vily,



vily, told his father, if hee would forgive him that two pence, hee should not want a new rope at any time; withall, wished for his owne sake hee might not finde him at the like businesse againe.

It is also worthy the observation, that when God would destroy and roote out a wicked family, or generation from the face of the earth, he suffers enmity and discord to reigne and divide a kindred in their affections one towards another: The father hates the childe, the Childe the father: the sister cannot abide her brother, the brother speaks

speakes ill of the sister, pur-  
loyning one from the o-  
ther: they [seldome or ne-  
ver see or visite in kindly  
maner one another: in sick-  
nesse one will not relieve  
or comfort one another;  
nay, many times grudge  
a nights lodging: in a word,  
no more regard of blood  
or alliance amongst them,  
than among swine. This I  
have often observed, and  
when of such a family, in  
few yeares not one of the  
name hath bene left.

of

Of Clownes and rude be-  
haviour.

Scaliger reporteth that *Angli ru-*  
our English Countrey *stici &*  
husbandmen, and *Vascones*  
*Gasi* coignes, to bee of all other *sunt omni-*  
the most clownish and un- *um in hu-*  
civill, wherein hee is much *manissimi.*  
deceived; for the Boores  
of High and Low Germany  
are tenne times worse, as  
well in their Education,  
Manners, and Civility, in  
respect of whom, ours in  
the generall, are most gen-  
tile, humane, and courte-  
ous: Some wee have I  
confesse witerely *terre*  
*fily,*



*fili*, Mushromes in a night,  
shot up and nourished by  
the dung of the earth, that  
have neither religion, wit,  
or moderation, professed  
enemies to understanding,  
learning, civility, and all  
manner of gentility, by  
nature commonly so base  
and miserable, that they  
could finde in their hearts  
they had come into the  
world like Calves, with  
skinnes of haire, that they  
might never have gone to  
a Drapers for cloth, or like  
*Pan*, to have gotte feete of  
horne, they could have  
kept their money from the  
shoe-maker: like that Em-  
blematicall Sow, (their  
noles

ht, by hat vir, sed ng, all by ase cy arts the ith ey. to ke of ave the m- eir oles  
noses are ever rooting in the earth) with *Vlterius* over her backe. They commonly love the *Church* so well, that they had rather spend tenne pounds in Suit, than allow him one tithe pigge out of nine: *Erra Pater*, and this yeares *Almanacke* (if he can read) are the two onely bookes he spends his time in, and if a showre of raine extraordinarily happens in Hay-time, or harvest, hee grumbles against God, beates his maides, and lookes curiously upon any that speaks to him.

Of all men in the World  
he cannot endure Lawyers,  
but

but evermore hee is barking against them, as dogs doe at Tinkers; not because they stoppe holes in their dames kettles, but because they make their budgets of their skinnes: If a gentleman or noble man happen to ride (in hawking time) over his grounds, he bannes and curses him and his followers to the pit of hell: for betweene your Clown and Gentleman there is ever an Antipathie. If I should tell you how the late Prince of Orange, Grave *Maurice* hath been answered amongst his *Dutch* Boores, as he passed through the Countrey,  
you



you would say our Countrey of *England* was a Schoole of Civility in regard of those Countries.

*Charles* the fift, that religious and puissant Emperour, when by fortune of warre, hee was pursued and chased by the Duke of *Saxony*, and the *Lantgrave* of *Hesse*, and in a very dark and rainy night having lost his way among the Heaths and Woods, having onely two or three in his company, fortun'd to come to a Boores house, that stood alone under a woods side, & knocking desired entertainment, but to sit up by the fire till it were day; the

G

Boore

Boore looking out at his window, (as Boares thrust their heads of the Franke) said, he and his wife were in bedde, and hee was some *Skellum*, or rogue, that would be out so late, if hee would, to use his owne words, *Met sin werkens slaepen*, rest him with his Pigges in an out house hee might, in hee should not come. The Emperor then desired of him to know what time of night it was; the Boore told him *all by twee heuren*, neere two of clocke in the morning; the Emperor asked him how he knew: the clown replied, *ick heb t'n ghepi st,*  
he

hee had but newly made  
water : these entertain-  
ments are common a-  
mongst them, yea, were  
he the greatest Prince of  
the Empire. I once lived  
in a towne, where scarce a  
gentleman, or any of ci-  
vill carriage lived, and ha-  
ving found but ill requitall  
for good deserts, I caused  
this to be written over the  
porch of their free-schoole  
doore, *Subi. dura a radi-*  
*bns* : It is *Palindrome*, the  
letters making the same a-  
gaine backwards. To know  
an absolute Clowne, ob-  
serve these his conditions;  
he had rather be spreading  
of dung than goe to the



leanest sermon in the shire;  
he murmures at all pay-  
ments and levies, especi-  
ally the money to bee col-  
lected for the maintenance  
of his Majesties navy roy-  
all; If hee fortune to bee  
Church-warden of his Pa-  
rish, at every briefe gathe-  
ring in the Church hee  
reserves a groat or fixe  
pence to himselfe; if hee  
doe affect to follow the  
fashion in his cloathes, it is  
long of his wife; some  
gentlemans daughter, who  
was matched unto him for  
his wealth; and being fine,  
he takes place above her, &  
all women at the table:  
salute him on the way,  
hee

he will give you never a word; his hands are commonly unwashed, and his doubler unbuttoned, but never trussed: his ordinary discourse is of his last years hay, which he hopes will give fixe pounds the load in *Smithfield*, and of the rate of Swine in *Rumford* market; all his jests consist in rude actions with the hand or foote: his speech is *Lincolnshire* about *Wrangle* and *Acrestone*; if hee be westward, about *Tannton*, and tenne miles beyond, & though the most of them weare ruffet, and have their high shooes well nailed, yet they are often too

G. 3. hard

hard for velvet and fatten,  
 in law tricks and quiddi-  
 ties, and commonly hold  
 their owne the longest,  
 great men that hold them  
 hard, and keepe them un-  
 der, have them as they  
 list, yeeld unto one of  
 them, or stand to his mer-  
 cy, you shall finde no Ty-  
 rant more imptrious and  
 cruell: most true is that  
 old verse:

*Rustica gens, est optima  
 flens, & pessima videns.*

of



*of Travaile.*

**T**He true taste of our  
lives sweetnesse is in  
travaile upon the way, at  
home, or abroad in other  
Countries; for not onely  
it affordeth change of aire,  
which is very availefull to  
health, but variety of ob-  
jects and remarkable oc-  
casions to entertaine our  
thoughts, beside choise of  
acquaintance with able  
and excellent men in all  
faculties, and of all nations,  
and perhaps some such, as  
you would ever after thinke  
your labour and expence

G. 4.

of.

of money well bestowed, if you had but onely passed the sea for their acquaintance : such an one I met withall, travailing in a very rainy evening, through a moody part of *Westphalia*, where I had lost my way, and it grew neare night, and in latine demanding of him the way toward *Oldenburg*, and how I had lost my way ; using the word *deviavi hic*, answered, *humanum est errare* ; to be short, hee would not suffer me to passe any further, but carried me home to his owne house, which was almost halfe a mile off, where I never found better entertain-

tainment, or had more  
friendlier respect in all my  
life.

The first thing in any  
good Towne where ever I  
came, so soone as I had  
made choyse of mine Inne  
and lodging, was of my  
acquaintance, for in all  
places you shall meet with  
very civill and courteous  
people, evermore of the  
better sort, (in *Italy* espe-  
cially) who will shew you  
all respect and kindnesse,  
but without charge; you  
must never put them to a-  
ny expence or charge, no  
not so much as to come to  
dinner to their houses,  
though you bee solemnly



invited; and on the contrary, look that nobody be chargeable to you: you shall have many times (as also here in *England*) as soone as you are alighted at your Inne, or Harbery, fellowes that will insinuate themselves into your company and acquaintance, beginning either by commending your horse, or demanding how farre you have come that day, or of what Countrey you are, and the like; and after perhaps will offer their service to shew you the Towne, to bring you acquainted with some famous man there living, or carry you *ad calidas*, &  
*cali-*

*callidas, solis filias*, (as *Lip-  
sius* calleth them) to the  
handsomeſt wenches about  
the towne. *Sed aures ob-  
tura, ad has Syrenum canti-  
unculas*, rather bee alone  
purſing ſome good booke  
in your chamber, or walke  
by your ſelfe.

You ſhall in travaile ne-  
ver loſe ought by ſilence;  
many have paid dearly  
for their lavish tongues in  
ſtrange Countries, especi-  
ally being far from home;  
and where they muſt not  
bee allowed to bee their  
owne interpreters, especi-  
ally in matter of *Religion &  
State*; when you ſhall find  
it ſafer and better to talke  
of

of the great Turke, than the Pope.

Let your observations be of such things whereby you may profit your selfe or your Countrey, your selfe by, procuring & winning the acquaintance of the famous men in Science or Art, for the bettering of your understanding, and skill in whatsoever you pretend unto; if you study Physicke, you shall have in *Paris*, and other places of *France*, the most learned and able Physitians of the world: if you would bee a Civilian, *Bononia*, and other Cities of *Italy* will afford you the rarest men in that



that way ; if you delight in painting, and the use of your pencill, the *Netherlands* ; every where will afford you rare Masters, if in other Mechanicall Arts, the higher *Germany*, which *Bodine* calleth *hominum officinam*, for the variety of Artists there, and therein *Spires*, *Shasbource*, *Norenburge*, and many other famous Cities, will furnish you with skilfull men abundantly.

I have observed, as I have gone along those Countries, many excellent poynts of good husbandry in fields & gardens, which wee here in *England* have  
not

not beene acquainted  
withal; as in manuring their  
land so at one time, that it  
shall beare a great croppe  
seaven or tenne yeares to-  
gether; their artificiall  
Ploughes, that shall turne  
up in a day as much as two  
of ours; their neate and  
handsome stacking of their  
corne abroad to stand dry  
all the Winter; their many  
devices for draining of  
grounds, casting of Moates,  
and Towne ditches; many  
excellent formes of graf-  
ting, adukerating Plants &  
flowers, with infinite such  
devices.

Apparrell abroad is  
much dearer than here in

*Eng.*

*England*, especially cloth; Stuffs are cheape, and ordinary in the *Netherlands*; so are velvets and slikes about *Naples*, and other parts of *Italy*, and commonly worn of tradesmens wives and daughters.

Boots & shooes are very deare every where, especially in *France*; for leather is there very scarce; so that if I had but the Monopolie of carrying old shoos (newly mended) and Mastiffe whelps into *France*, I should think to live as well and as happily, as Master Major of *Quinborrow*. For dyet I bought what I liked, and learned one thing, not usuall



usuall with us in *England*,  
(save in Cookes shoppes)  
that is, to know the price  
of meate before you eate  
it : If our young gallants  
would observe this rule in  
costly Taveras, (who only  
call for a bill at the end of  
dinner) they would have  
money many times when  
they want it; but they e-  
steeme it a disgrace better  
befitting Carriers and A-  
quivitæ men, than gentle-  
men of ranke : hence it  
commeth to passe they pay  
eight shillings for a Capon,  
as my L. of N. gentleman  
did once at *Greenwich*, a-  
nother a marke or foure-  
teen shillings for a paire of  
soales,

foales, I having often  
bought as good at *Benning-*  
*ton* in *Holland* for three-  
pence. And as I would not  
have you to bee familiar  
with every one; so it is  
good, so to retire your  
selfe, as you scorned to  
eate or drinke in any other  
company; for note, you  
cannot take up your cham-  
ber, and call for your meat  
thither, but commonly an  
ordinary is kept, where all  
the guests sit downe toge-  
ther, of what countrey or  
condition it makes no mat-  
ter, if they be merry, you  
must be so to, or at least  
faine your selfe to bee; if  
they drinke to you, you  
must

must pledge them, (for their draughts are but sippings, not carousing whole pints and quarts, as among our tosse-pots in *England*) so shall you be belov'd and made welcome amongst them, otherwise they will suspect you to bee a spy from the enemy, or to scorne their company, whereby you come into danger of being quarrelled withall, suddenly stabd among the Dutch with a knife, in *Italy* to be poysoned, &c.

Travaile (like Physicke upon severall complexions) workes diversly, with a staide and mature judgement.



ment it doth best, such re-  
turne much bettered by it:  
those who are sent young  
and childish (whom foolish  
fathers and mothers would  
have thought to be rare &  
ripe witted, become the  
worse by it, for wanting  
judgement to understand  
the true use of travaile, to  
know with whom to con-  
verse, and what to observe,  
but onely to follow and to  
weare a love-locke on the  
left shoulder, returne home  
as wise as the Asse, who  
undertaking to travaile in-  
to farre Countries, and to  
acquaint himselfe with  
strange beasts abroad, at  
the last returning home, he  
asked

asked the Foxe how he liked him since he undertook his journey: the Foxe replied, & told him plainly, hee saw no difference in him, but that his *Maine* and his *Taile* were growne longer: if they chauce to goe into the *Netherlands*, and perhaps get to bee gentleman of a company, but of three weekes standing; then at their return among their companions, they must bee stiled by the name of *Captaine*, they must stand upon that ayre title, and meere nothing, called *Reputation*, undertake every quarrell and challenge, or become seconds to those that will:

It

It is a great want of discretion, beside very dangerous, to tell or shew your money openly in strange places where you are unknowne, or to travaile upon the way extraordinary rich in your cloaths; hereby many have beene betrayed and lost their lives, as a gentleman, and an acquaintance of mine, Master W.T. was pistold by his guide in the Forrest of *Ardenna*, because riding in a suit laide thicke with gold lace, hee was supposed to have had store of crowns.

*Erasmus* I remember in his Epistles, tells us how narrowly hee scaped his throat



throate cutting one night in an Inne, where hee drew store of money out of his velvet pouch, (which commonly hee wore at his girdle) that he was faine to rise in his shirt, with another that lay in the same chamber, to barricado the doore with a forme and some stooles, to keepe his host out, who was an arrant thiefe.

Be as thrifty as possible you can, as well in your apparel as dyet; for you shall many times be hard beset for money, and if you can otherwise avoyd it, goe seldome upon credit, which is not gentleman-like

like abroad, but much more  
base in *England*, where  
for the most part, hosts and  
hostesses are farre more  
unconscionable than they  
are there: for spend five  
pounds at a fitting, you shall  
not be misreckoned a peny;  
and they expect as just dea-  
ling from you; here you  
shall bee shomefully wron-  
ged, except you very nar-  
rowly looke to your lay-  
ings out, besides meete  
with ill penny-worths,  
paying (as good many  
times) as forty in the hun-  
dred for the use of your  
credit.

I could wish every yong  
gentleman before hee tra-  
vails

vailes into forraigne parts,  
*non esse Domi peregrini*, be-  
caule here are many rari-  
ties in *England*, and our  
coast townes are worthy  
the view and the knowing,  
if it were but onely to sa-  
tisfie strangers, who are  
many times inquisitive of  
the state of *England*; yea,  
and many times know it  
better than most of our  
home-borne gentlemen:  
hercin Sir Robert Carre of  
*Sleford* in *Lincoln-shire*, a  
noble gentleman, and my  
worthy friend was much  
to be commended.



*A religious honest man.*

I Never knew any man of  
sound judgement, and fit  
for employment, either in  
Church or Common-  
wealth, but he endeavour-  
ed to bee religious: for  
*Virtutem vel optimarum*  
*actionum Basis Religio*; and  
there are many, who  
though they make no out-  
ward shew thereof, by  
those actions and gestures  
which may also bee com-  
mon to Hypocrites, yet the  
bias of the life of an honest  
man would ever leane ( for  
doing and discourse) to a

H

scrip

serious service of God;  
hence such men keepe their  
Church together, with  
their families constantly,  
there carrying himselfe  
with the greatest reverence  
and humility.

You shall know a religi-  
ous honest man by humi-  
lity, charity, or love of hos-  
pitality; hence he is dif-  
creet in his discourse, af-  
fable, pleasant, and peace-  
able, among his neigh-  
bours loving, and be-  
loved.

He back-biteth and tra-  
duceth none, meddleth not  
with matters and affaires of  
state; well knowing (like  
those builders of the towre  
of

of BABEL) that a rash  
affectio of things too high,  
bringeth discord and con-  
fusion; and if any contro-  
versie shall arise among his  
neighbours, hee commonly  
hath compounded the strife  
ere the Laver can finger his  
feet.

His tythes hee payeth  
chearefully, and with the  
most; well knowing that  
God by Malachi hath pro-  
mised a blessing by the o-  
pening of the windowes of  
Heaven upon such as pay  
their tythes truly, and  
with alacrity.

Hee is versed and very  
ready in the holy Scrip-  
tures, & their Orthodoxall  
H.



exposition, never wresting,  
or misapplying them (as  
Sectaries do) to serve their  
purposes, & suite with their  
fantastickall, or wilfull opi-  
nions.

John 14.

As *Mahomet*, and his  
followers, affirmed that  
place of *St. Iohn*, where our  
Saviour saith, *I will send you*  
*a comforter*, to bee meant  
of himselfe; or in that place  
something to bee writtten  
of *Mahomet*, which the  
Christians have scraped or  
blotted out.

So not long since a false  
Prophet affirmed that  
himselfe was one of those  
two witnesses *St. Iohn* spea-  
keth of, in the *Revelation*. H The

The like examples may  
bee produced from *David*  
*George*, *Knipperdoling*,  
*Hacket*, and others, which  
we passe.

Againe, the moderate  
religious man forbear  
with open mouth to raile  
against the Pope, but  
speakes of him in a modest  
reverence, as of a great Bi-  
shop, and a temporall  
Prince.

Hee is also to his power  
a benefactor to poore  
schollers, and though not  
learned himselfe, hee is a  
prompter of learning. So  
was *Wickham* Bishop of  
*Winchester*, who being no  
great Scholler himselfe;  
H. 3. said,

said, to make amends, he  
would make schollers, and  
soon after hee founded  
*Winchester* school, and  
*New Colledge* in *Oxford*.  
He loveth unity, & pray-  
seth it as well in Church or  
Common-wealth, as his  
owne parish and family;  
hence is he opposite *ex di-  
stincta*, to seperatists, and  
schismatics, who, since  
they fall in my way, let me  
tell you what out of my  
owne experience I have  
knowne, & found by them,  
having remained a good  
time at *Leiden* in *Holland*,  
and other places where  
they have their congrega-  
tions and convincts:  
There



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There are about thirty two  
severall sects, among some  
whereof are called *Huis-*  
*copers*, other *huis. ver coo-*  
*pers*, i. house buyers, and  
house sellers, and such en-  
mity there is among them,  
that the pride of their  
heads, or ring-leaders, will  
never an unity one with a-  
nother.

Now why our sectaries,  
should single out themselves  
after this manner, I con-  
fesse I know not, perhaps,  
not without the divine  
providence, and for that  
very same reason, *Ioseph A-*  
*costa* giveth of beasts and  
birds of prey, whom God  
(as pernicious and hurrfull

to man-kinde) hath set at  
ods and at enmity one with  
the other, for if they should  
accompany together in  
heardes and flockes, they  
would over-runne and de-  
vour a whole countrey: as  
among beasts: Lyons,  
Beares, Wolves, Foxes,  
Badgers, Polcats, &c. And  
among birds, Eagles,  
Hawkes, Kites, Ravens,  
Vultures, Buzzards, &c.  
When Nature for the be-  
hoofe of man, hath set o-  
thers which are most pro-  
fitable unto him at unity a-  
mong themselves, and to  
live peacefully one with  
the other: As Kine, Hor-  
ses, Deere, Sheepe, Goates,  
Conies,

Conies, &c. Of Birds, Pigeons, Geese, Ducks, Partridges, the most of the daintiest of Sea birds, with fundry others.

I have heard some of their Sermons, and been present at their private ordinary discourse, & somewhat alway seasoned the same, that favoured either of Pride or Malice, or both; especially against our Church, and the happy & well settled estate of the same.

Wee must make a difference betweene our stricter people in *England*, whom your prophane sort call Precisians, and these who

H. S. are



are super-intendants over a few button-makers and weavers at *Amsterdam*, for of ours we have many conformable to his Majesties lawes, and the Ceremonies of the Church, carrying themselves very honestly and conscionably, among which I reckon not the professed Puritan, of whom I know many, who gladly take that name and profession upon them, being trade-men in Cities & market townes, onely to get custome to their shops, and working themselves in to the opinion of the world to bee honest, Religious, and upright dealing men;

men; they procure to themselves many salutations (like the Pharises) in the marketplace; and hence they become the prime men at feasts and meetings, and are trusted with the estates and education of mens children at the death of the Parents, out of the opinion of their zeale and honesty, whereby they become marvellous rich, and by consequent so proud, that (as St. *Augustine* saith of the *Donatists*) *ne nostri cuiquam dicant Ave*, they will not bid a conformist good morrow, or good even, and sitting in their furre or velvet fac'd gownes,

gownes, with their neat set double ruffes, they taxe (with *Augustus*) all the world. But some of these men have not many yeares since reformed, themselves.

There is yet another sort amongst us worse than these; who like double faced *Ianus*, one way look to their owne Parish, Church, and the other eastward towards *St. Peters* in *Rome*; these indeed are *filius huius seculi*, and here onely have their reward; making *Religion* onely as a cloake, or waite coat to bee worne both sides alike: Some proteste themselves

*Roman*



*Roman Catholicks*, that their families might keep Lent, all the Saints, Eves, *Ember*, and all other fasting-dayes, whereby their Masters save in their victuals, their whole yeares wages: another while they are Protestants, and will monthly visit the Church, to avoyd the penalty of the Law, or to insinuate themselves into some gainfull employment or other in the *Cōmon-wealth*; these be those luke-warm *Laodiceans* whom God cannot digest, and whom I have knowne both Protestant & Papist alike to have discarded. There I remember

*Rev. 3. 16.*

ber is a Countrey, whether *Vtopia* or no, where those who side equally with contrary factions, weare party coloured coates and stockings. Besides, they are great rackers of their Tenants; backward and restie in all levies and payments for the common good; seldome charitable to the poore, and the worst payers of their tythes and duties to the Church and Minister that may bee.

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*Of Discretion.*

**T**He old Lord *Burleigh*,  
sometime Treasurer of  
*Eng.*

England, coming to  
Cambridge with Queene  
Elizabeth, when he was led  
into the publicke schooles,  
and had much commended  
their convenience, beauty,  
and greatnesse, they had  
sometime received from  
their founder, Humphrey  
the good Duke of Gloce-  
ster; yea marry, said hee,  
but I finde one schoole  
wanting in our Vniversi-  
ties, and that is the schoole  
of Discretion, in what sence  
he meant it I know not, but  
most true it is, that though  
Discretion bee none of the  
liberall Sciences, it is an  
Art that gives all other  
their value and estimati-  
on,



on, and without which (as a Ship without an helme, an Horse without a bridle, or a blind man without a guide.) Men doe they know nor what, goe they know not whither, and instead of steering a right course run upon the rocks of their irrecoverable ruine.

Discretion is so called of *Discerno*, which properly is to sever or part one thing from another, as to divide or sift the flower from the branne, silver from the leade, a quintessence from Elementary parts. So that Metaphorically it is applied to our judgements.

in

in severing or dividing vertue from vice, that which is honest, from that which is profitable, the necessary from the superfluous, a friend from a foe &c. and indeede it is the highest pitch of understanding and judgement, which the most men seeme to have, but fall shorr off; yea in their weightiest actions: in which our actions of it claimeth so great an interest, that without discretion the whole course of our lives, is nothing else but folly, or rashnesse, as I found well expressed in this Distich which I found engraven upon the hest of a Learned Ladies knife.

knife in Brabant:

*Omnia si repetas humana  
tempora vite,  
Vel male, vel temere, vel  
nihil egit homo.*

Whence cometh it to  
passe, that so many men  
undo themselves and their  
posterity for ever, by sel-  
ling and making away such  
faire estates lest them by  
their friends, but lacke of  
*Discretion*, their judge-  
ments being so corrupted,  
that they thinke they shall  
never want, their children  
will otherwise be provided  
for; while they weare the  
best cloathes they shall be  
respected, beloved of La-  
dies, saluted by Citizens,  
con-



congied by Courtiers, and  
the like : now the salt of  
*Discretion* should first have  
seasoned his braines in this  
or the like way; while wal-  
king in his garden in the  
Countrey, or under a soli-  
tary wood side, he should  
have thought with himself,  
God hath blessed me with  
riches, a faire estate : and as  
Henry the fourth said to his  
sonne the Prince ; *Getting*  
*is a chance, but keeping is a*  
*wit* : and what a difference  
of happineffe is there in en-  
joying and comming freely  
to an estate left by friends,  
than in attaining to the  
same by continuall labour  
of my body : hazzarding  
my

my health in sitting up late, rising early, to endure heate, hunger, cold, and the like extremities; then to bee onely master of the same a very few yeares; yea sometime dayes; that most truely Martiall as a principal happines accounted,

*Res relicta, non parva labore.*

*An estate left, and not by labour gaind.*

Now if I part with this, let mee beleeeve, and assuredly say with the Philosopher, *A privatione in habitum nulla est regressio.*, I may another day come by and view, say.

saying with a sigh of mee  
and mine, *Fuimus Troes,*  
This was ours once;  
How have I wronged you  
my poore Children?  
who will feede and enter-  
taine you, but you are  
like to wander up and  
downe, and seeke untime-  
ly death in the errors  
of your lives; and for  
my selfe, who will re-  
lieve me when all is gone?  
I would bee loath to  
depend upon any, be-  
ing of a generous and  
free spirit, and *debere*  
*quibus nōlō miserrimum.*  
& these times are grown so  
cunning, & flinty hard, that  
necessitous men can hardly  
bor-



borrow five shillings of their best friends and acquaintance. And how many great heires have I knowne to have bagged & dyed in Ale-houses and barnes, surteiting of that aboundance which hath beene lefte them. These & the like notions mature *Discretion* should have suggested, and beene mistresse of the Key, before the house had beene parted withall.

Out of the heate of thy youth, unknowne to thy parents or friends, thou matchest thy selfe to some snout-faire young thing not worth a great, where-  
by

by thou art sure ever after  
to be dis-esteemed and un-  
dervalued, *Discretiā* (hadst  
thou been acquainted with  
her) would have told thee,  
*nil temerè*, doe nothing  
rashly, and how marriage  
(with ones calling and pro-  
fession) is the greatest acti-  
on he shall undertake in his  
whole life, and like a strata-  
gem in warre, in which hee  
can erre but once; and how  
beautifull soever she bee,  
the *Dutch* women can tell  
you, *Good looks buy nothing  
in the Market*, moreover,  
in stead of honourable (ma-  
ny times) or worshipfull  
Kinred and alliance, you  
shall have on her side a  
needy

needy kindred, alwayes relying upon you by begging or borrowing; lastly, after the spring-time of her beauty, and your amorous desire is over, you begin to loath her more than ever you lov'd her; hence proceeds your perpetuall discontent, home-bred quarrels, scoffes & jeering from the neighbours, a weary life to servants; and to conclude, a parting or divorcement between your selves, which *Discretion* (had you beene a scholler in her schoole) would have easily taught you to have prevented. Let these two examples, in stead of many other,



ther, shew the inestimable value of *Discretion* in all our actions : I will now come to speake of *Discretion* wee ought to have in speech and discourse.

An ill tongue in the holy Scripture is compared to a two edged sword, bitter words to arrowes, slanderous and malicious to the poyson of Aspes; and it is the instrument many times of life and death, as well to the soule as the body; wherefore the old *Egyptians* dedicated their *Perseantree*, whose leaves are like tongues, and the fruite or apples like hearts unto *Isis*, meaning hereby

I

the

the tongue and heart agreeing together should be consecrated to God onely, and his honour, and not in profaning or blaspheming his sanctified name, (usuall euen in these dayes among children in the streetes) or flandering and lyingly traducing others behinde their backes ; wherefore we shew our Discretion in nothing more than in our speech and discourse : and hence came the word, *Loquere ut te videam*, for a naturall foole so long as he is silent, for ought we know may be the wisest man in the company ; and a great wit by too much babling,  
and

and suffering his tongue to  
runne at randome, often-  
times prooves a more foole  
than hee, speaking their  
pleasure of Princes, States-  
men, and Bishops, raising  
them higher or lower, as  
Dutch-men do their coine,  
to their owne advantage;  
hence they crave pardon  
(being questioned) of their  
cares that heard them, and  
stand in awe even of stran-  
gers & waiters upon them:  
*Homer* attributes it as a  
prime vertue in *Vlysses*, that  
his words were few, but  
to the purpose. I confesse  
the Table, as with good  
dishes, so should bee furni-  
shed with good discourse;



for mirth at feasts and banquets hath ever been commended, and I deny not, but where men of severall dispositions meete, something τὸ παρέρχον may slip beyond the bounds of Discretion, and these impertinencies, and *quicquid inter pocula liberius dictum fueret in mappa projiciatur cum micis*, as *Erasmus* holdeth: sitting without more ado, having learned as much of *Horace*.

——— *Ne fidos inter amicos,  
Sit qui dicta foras eliminet.*

And *Plutarch* in *Symposi-  
asis* saith, it was a custome  
among the *Lacedemoni-  
ans*, that when they in-  
vited

vited any kinse-man or  
friend unto their houses,  
they with a finger would  
poynt to the doore or  
porch and say, ταύτη οὐκ  
ἐξέρχεται λόγος, No words  
must come from hence,  
which was the law of *Ly-*  
*aurgus*; hence proceedeth it  
that in many places, as  
well in *England*, as the  
Low Countries, they have  
over their Tables a rose  
painted, and what is spoken  
under the Rose, must not  
be revealed; the reason is  
this; The Rose being sa-  
cred to *Venus*, whose a-  
morous and stolen sports  
that they might never bee  
revealed, her sonne *Cupid*

would needs dedicate to  
Harpocrates the god of Si-  
lence: hence these (not in e-  
legan) verses.

*Est Rosa flos veneris, cuius  
quo surta laterent,  
Harpocrati matris Dona di-  
cavit amor.*

*Inde rosam mensis, hospes  
suspendet amicis,  
Conviva ut sub ea dictata  
cenda sciant.*

And for the same reason  
Ceresa & Oblivo were de-  
dicated to Bacchus, mea-  
ning what had been done  
or spoken freely among  
merry cups, should either  
have been quite forgotten,  
or very slightly punished.

of



*Of common ignorance.*

**T**He world hath taken  
so much upon trust  
from credulous and super-  
stitious antiquity, that now  
adaies it will hardly be-  
leeve common experience:  
whereof I will produce  
some neither unplea-  
sant, nor unprofitable ex-  
amples.

There are many that be-  
leeve and affirme, that  
the Manna which is sold in  
the shoppes of our Apo-  
thecaries, to be of the same  
which fell from heaven, &  
wherewith the *Israelites*  
were fedde forty yeares in

I 4. the

the wilder nesse, which cannot so be by these reasons.

1. That Manna in the wilder nesse was miraculous; this of ours naturall, falling from the heaven in faire, cleare, and hot daies at certaine seasons of the yeare, in *Calabria*, and upon mount *Libanus*.

2. That Manna in the Wilder nesse was kept but onely one day, excepting the Eve of the Sabbath, when it remained uncorrupt for two daies together; ours in shops will abide a yeare & more sweet and good.

3. That was a meat, ours a medicine to loosen the body,

body, withall most excellent to purge choler, and ours so unfit to use for food, that if we eat much, and continually of it, our bowels will melt within us, and wee dye forthwith.

Now from that affinity & likenesse it hath from the other: in some things it borroweth the same name; that is, the whitenesse, the taste of an honey-like sweetnesse, and the place whence it cometh, that is the aire.

It is called in Hebrew *Man*, derived either from *Mana* to prepare, because it is prepared by God himselfe,  
I s      selfe,



selfe, or else because when the *Israelites* saw it first fall, one said to the other, *Manna? What is this?* Exodus 16. 16.

*Manna Thuris*, or the *Manna* of *Frankinsence*, as *Pliny* sheweth, is like neither of these; but onely the smaller and finer cornes of *Frankinsence* falling out in the shaking and tossing two and fro.

If there bee any (as there be many) that cannot away with an ordinary purgation, their stomacks taking offence therat, let them take but two ounces and a halfe of *Manna*, and it will purge cholera most easily

when  
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Man-  
odus  
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TC  
27

newly littered, in all respects like unto the dam, in head back, sides, feete, &c. like unto other young creatures; it is true the Beare licks it; so doth the Cow her calfe, the Mare her foale, and other creatures in like manner; but that by licking shee gives it forme and shape it is most untrue.

*Scaliger* affirmeth as much, saying in our *Alpes* (meaning those about *Piemont*) the hunters caught a she Beare bigge with yong, who beeing cut up, they found a whelp within her of perfect forme and shape, &c.

The Diamond (saith *Pliny*)  
never



never agreeth with the  
*Loadstone*, l. 37. c. 4. but are  
so farre at enmity, each  
with either, that the Dia-  
mond will not suffer the  
*Loadstone* to draw any I-  
ron unto it, and happily if  
it doe, it will plucke and  
withdraw the same away  
unto it selfe, which is most  
untrue, as *Garzias ab Har-*  
*to*, and many other great  
Physitians & learned men  
have proved. And as true  
it is, that the Diamond can  
be broken by no meanes,  
but by the blood of a  
goate onely, I know not  
whether or no there be se-  
verall kindes of Diamonds,  
but I am sure, I have seene  
in

in the City of *Antwarp* the powder of a Diamond, and the afore-named *Garzias* affirmeth, with an Iron hammer it may be easily done, and himselfe hath seene it beaten into a fine powder.

It is moreover as commonly beleev'd as reported, that the Swanne before her death singeth sweetly her owne funerall song, which not onely Poets and Painters ever since the time of *Aeschylus*, but even the chiefe among Phylosophers themselves have beleev'd and published, as *Plato*, *Aristotle*, *Chrysippus*, *Philostatus*, *Cicero*.

*cara*, and *Seneca*: yet this hath proved a meere fable, so confessed by *Pliny*, *Atbenans*, and others, and confirmed by daily experience: see *Bodin* in *Method. hist.* c. 4.

The vulgar ignorance and simplicity is in these daies notably wrought upon by cunning Sectaries, pretending under a severe kinde of carriage and shew of religion, the cure of their soules, and by medicinall impostures for the cure of their bodies; of the former I have spoken, the later I will now say something.

For the first, true it is, they suffer themselves to be bitten of Serpents, especially



cially Vipers, but cleared & rid of their poison. for they take their Vipers in Winter, when they lye halfe dead and benumbed with cold, and with a fine or small paire of tongues take away certaine little bladders about their teeth, wherein their poyson lyeth, which beeing gone, their biting is never deadly after : others keep their Vipers lean and halfe hunger starved, & then throw amongst them some hard dried flesh, which when they fall upon, their teeth sticke so fast in the same, that at once they power out all their poyson, and be-

become harmelesse ever  
after ; and of these they  
suffer themselves to be bit-  
ten, to the great admiration  
of the standers by ; but if  
you happen to get a Viper  
fresh out of the field, and  
offer that to him to shew  
his skill, he will rather bee  
hanged than venture upon  
it ; hereby their notorious  
cheating is discovered.

The other will have no-  
thing to doe with Ser-  
pents, but onely swallow-  
eth downe poyson (or see-  
meth so to doe) to utter his  
trade, or antidote to the  
people at as deare a rate as  
he can. These when they  
take poyson, take before  
hand,

hand, in Summer time, *Lettuce*, well steeped and soaked in oyle, but in winter the tripes, or fatteſt entrails of beaſts; for by theſe meates they retund and abate the ſtrength of the poyſon; the coldneſſe of the *Lettuce*, and fatneſſe of the oyle an entrails onely availing herunto, neither is this all, but returning to their lodging they drinke good ſtore of thicke milke, and caſt it up againe; and if all cannot bee brought upward, the milke digeſted, conveighes it the other way.

But they having bin many times deceived by *Arsenicke*



*nick*, which having tarried so long with some, till it eate out their guts, they have found out a new trick, which is, when they are upon their stage, they send a boy forthwith to the Apothecaries for Arsenicke or Mercurie, beeing brought hee shewes it to the multitude about him, with the Apothecaries testimony that is right and good: all the people see it, what then? he presently conveighes into the cover of a boxe lidde turned upward, upon which sticks Sugar, made into the forme and colour of Arsenicke, which Sugar he takes out, and

& puts into water or wine,  
drinks it off, falls downe,  
and keeps his breath, that  
you would certainly say he  
were quite dead, but hee  
remembers his Triacle,  
takes it, and is raised to  
life, then he commends  
his Antidote and Triacle  
to the skies. the people  
fetch it from him as  
fast as he can utter it, but  
if any afterward happen  
to use his triacle when  
they are poysoned indeed,  
it never does good, but  
they dye without all que-  
stion. I have spoken the  
more at large of these  
kinde of people that our  
Magistrates in Cities and  
towns

townes may have a care  
of seeing themselves and  
the people abused by such  
runnagates, and artificiall  
picke-pockers, but wee  
are not much troubled  
with them here in *Eng-  
land.*

*Of quietnesse and health.*

**W**E doe finde by dai-  
ly experience, that  
the Age of man very much  
declineth, and that men  
now, for the most part, are  
not halfe so strong & vigo-  
rous as they were in the  
memory of our fathers, as  
we may easily perceiue by  
those arrowes of a yard  
or



or an ell long, which hang by the wals in many places of the North and west part of *England*, which the owners grandfather or great grandfather left behinde him for a monument of his loyall affection to one of the *Roses*, under whose conduct he served an Archer; the shooting-Buts in Countrey Townes have lost much of their length since the beginning of *Q. Elizabeths* reigne. Who can wield that launce which *Charles Brandon D. of Suffolke* tilted withall, yet to be seene in the Tower: neither can so heavy armes be borne, as were  
not

not many years ; our Pikes  
and Muskets are made farre  
lesse, because our lesser  
bodies finde them rather  
for burthen than use : Now  
if wee looke into the cause  
and true reason hereof, wee  
shall finde first the world  
declining, and like a mother  
in her age, to bring forth  
but weake and short-lived  
children ; neither is this  
all, but we living in the last  
age of the world, wherein  
all iniquity and vice doth  
abound, men shorten their  
lives by over-eating and  
drinking, ease and want of  
exercise, luxury and incon-  
tinence, Temperance and  
Continencie being the  
maine

maine and onely supporters of our health, as in comparable *Fernelius* affirmeth : there are two things more (as these to our health) which conduce to our happinesse in this world, which are, Liberty and tranquillity or quiet of minde; these I confesse fall not to every mans share, most men living being involved in so many affaires: variety of cares and businesse which attend us in this our earthly pilgrimage, that this quiet of minde is as rare as *Homers Neptunus*; many men not out of necessity, but of selfe-wilfulness, vexing  
and



and disquieting themselves  
without cause or reason.  
As how many rich, and  
men of great estates bee  
here in this Kingdome,  
whose care of getting &  
purchasing there is no  
end; they never in all their  
lives (like the Ass that car-  
ried Venison, Pheasants,  
sapons, bottles of Wine,  
and other dainties upon his  
back) tasting the sweetnes  
of what they had about  
them, but fedde upon the  
thornes and Thistles of  
exaction, griefe, and need-  
lesse carefulnesse, to en-  
rich some unthrifty sonne  
of a kinse-man; or scrape up  
thousands for some dainty  
thing

maine and onely supporters of our health, as comparable *Fernelius* firmeth: there are things more (as these our health) which conduce to our happinesse in world, which are, Liberty and tranquillity or quiet minde; these I confesse not to every mans share most men living being involved in so many affairs variety of cares and business which attend us this our earthly pilgrimage, that this quiet minde is as rare as *Homer* *Nepenthe*; many men out of necessity, but selfe-wilfulnesse, vexi

and disquieting themselves  
without cause or reason.  
As how many rich, and  
men of great estates bee  
there in this Kingdome,  
of whose care of getting &  
purchasing there is no  
end; they never in all their  
lives (like the Assc that car-  
ried Venison, Pheasants,  
Capons, bottles of Wine,  
and other dainties upon his  
backe) tasting the sweetnes  
of what they had about  
them, but fedde upon the  
Thornes and Thistles of  
Vexation, griefe, and need-  
lesse carefulnesse, to en-  
rich some unthrifty sonne  
or kinse-man; or scrape up  
thousands for some dainty  
thing



thing troubled with the green sicknesse, who within a year or two is stolen and marryed by a Tailor or Hostler.

Others againe are by nature cholericke, fretfull, quarrellsome, and evermore enemies to their owne rest, delighting to be meddlers and brokers in other mens businesse, as Eccles in troubled waters and muddle. Some out of curiosity, or the fearch of some deepe, and uncuoth invention, as firing shippes under water, making traps for the monstrous Beare of Nova, Zemla &c. or secret in Nature, as setting the Load-stone

and

and let at enmity about Iron and straws : Others draw misery and vexation as with cords unto them, through weaknesse of judgment, when they marry disadvantageously to themselves either for estate, or their owne dispositions, I meane, when themselves being gentle, and addicted to peace, match with errant scolds; honest of life, meete with whoores, and the like.

So since we cannot make our selves Master of this so sweete a benefit *Tranquillity* of minde, let us (which is in our owne power) looke unto our health,

K 2      where-

whereof the most men are carelesse and negligent. To the conservation whereof, let us first consider the quality of the aire in that place where we live, which is not only an Element, but an Aliment; for by it, if it be pure and good, our spirits are clarified and quickened, our blood rarified, and our hearts recomforted; for the whole body fareth the better for the goodnes of a pure & sweet aire: so that we find by experience, that men are more sprightly, lively, and merry in an upland perfumed, and fanned with the flower-scented aire of the  
the



Countray, and of better  
complexions, than in close  
lanes and noysome allies  
about the City, where  
the aire in such places  
is not good, but raw and  
cold : you may better  
it (especially in inte-  
ctious & dangerous times)  
by burning of severall  
sorts of sweete Wood,  
as *Cipres*, *Iuniper*, *Bay*,  
*Rosemarie*, *Pine*, the  
*Turpentine*, and *Rosin-tree*:  
if it bee too hot, open  
your windowes, and place  
your bedde toward the  
North, strewing the flowre  
with rushes, water-Lil-  
lies, *Nenuphar*, *Lettuce*,  
*Endive*, *Sorrell*, and ever

and anon sprinkle cold water with a little vinegar of Roses: If any in *Rome* were troubled with Ulcers of the the Lungs, or fell into consumptions, *Galen* would presently send them to mount *Tabian*, a most sweet Aire neare unto *Naples*, where, through the drynes of the place, and drinking the milke of goates & kine, which fed upon many medicinal hearbes (and proper to those diseases growing in that place) they recovered in a short time: having perhaps learned out of *Hippocrates*, that in long & languishing diseases, there is nothing better then Aire,  
and

and place of our dwelling.

The next thing for our health we must have especial care of our eating and drinking: our meats wherewith our bodies are nourished, proceedeth either from living creatures, or vegetables, that is plants: & of these there must bee a choyse had, that of Plants nourisheth farre lesse than the flesh of living creatures, excepting that grain whereof wee make our bread, as Wheat, Rie, Barly, Oates, &c. Wheat being the chiefe: fruits nourish very little; of fruits, Cherries and Grapes are the best. Melon, Cowcumbers,



and Citrulls are good for cholericke stomackes, they breed grosse blood, are very cold, and hard of digestion : *Platina* tells us in the life of Pope *Paul* the second, how the said Pope two houres before night was taken suddenly with an *Apoplexie*, being a little before very well, and complaining of no disease or paine, which came through eating of 2 whole *Muskmellons*. *An. 1471.*

And how many in these our times kill themselves with overmuch drinking, the cause of many long and deadly diseases ; as *Apoplexies*, *Drapsies*, *Palsies*, the  
*Gout,*

Gout, & many other ; and I know not whether any of the colder Northern Nation herein excell us, drunkenesse now a dayes being growne into that request, that it is almost esteemed a vertue, at least a gentleman like quality to carouse, sit up whole dayes & nights at it.

--- *Donec vertigine tectū.  
Ambulet & geminis exurgat  
mensa lucernis.*

Keeping neither Method nor measure in their eating and drinking, which the ancient *Grecians*, and other nations were so precise in it : England formerly having beene accounted

ted the most sober and temperate nation in the world: neither were we ever noted for this vice, till (as Mr. Camden saith) wee had to do with the *Netherlands* in their waeres. Also being from all antiquity our English drinke: *Britanni* (saith *Pliny*) *habent potus genus quod Alicam vocant:* which doubtlesse was our Ale, Beere, and Base-viols, came into England in one yeare, in the time of King *Henry* the seaventh. But that I may conclude concerning those things wher-on ours doth principally depend, which are, the Aire, eating, drinking, sleepe,



leepe & waking, mooving,  
and exercise, rest, evacuati-  
on of excrements, vnerall  
recreation, and passions of  
the minde; that wee may  
live to serve God, to doe  
our King and Country ser-  
vice, to bee a comfort to  
our friends, and helpfull to  
our Children, and others  
that depend upon us, let us  
follow Sobriety and Tem-  
perance, and have (as *Tully*  
saith) a diligent care of our  
health, which we shall bee  
sure to doe, if we will ob-  
serve and keepe that one  
short (but true) rule of *Hip-<sup>Παντα  
μετρώς.</sup>*  
*pocritas*, *All things mode-  
rately, and in measure.*

**FINIS.**